संस्कृत-साहित्य-संग्रहः

A Selection from Sanskrit Literature from the Vedic times to the Sixteenth Century

FIRST EDITION

Compiled and edited
by

NIBARAN CHANDRA CHATTOPADHYAYA, M.A.
Lecturer, Calcutta University

Associate editor
DURGADAS MAJUMDAR



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INTRODUCTION

The Sanskrit language is probably the oldest living descendant of the Indo-European language, the old mother tongue of the Aryan people. It is also the language in which for the last three to four thousand years India expressed all her important thoughts, religious and secular, poetical and scientific. It has united the Indian people into one cultural unit in spite of dissimilarity in local spoken languages and also racial and geographical differences. It is, therefore, the only foundation on which the idea of Indian nationhood developed throughout the ages on the basis of the kinship of culture. It was once the language of administration all over the present India and Pakistan and also to a large extent in Ceylon, Afganistan, Sinkiang (oldest Sanskrit manuscripts have been discovered here), Malayasia, Indonesia, Vietnam, Cambodia and in adjoining territories.

In the Ṛgveda is found the oldest specimen of Sanskrit language. This language differs in many respects from the present classical Sanskrit, which was the "bhāṣā" or "the speech" of the people at the time of the great Sanskrit grammarian Pāṇini. The language of the Ṛgveda and the other Saṃhitās is generally known at present as Vedic Sanskrit, but it was termed chāndas in the time of Pāṇini. This Ṛgvedic language through a gradual and steady development in the later Saṃhitās, the Brāhmaṇas and the Upaniṣads has attained a more or less permanent form being purified and well-ordered (Saṃskṛta) by joint successive efforts of three grammarians, Pāṇini, Kātyāyana and Patañjali. Variations from this purified language may be occasionally found in the Rāmāyaṇa, the Mahābhārata and some of the Purāṇas, which are considered to be composed by the Ṛṣis, i.e. the Seers. These variations are

accepted as cases of Ārṣaprayogas. Some minor variations are sometimes noticed in the works of early poets such as Aśvaghoṣa, Bhāsa and Kālidāsa. Lesser poets writing inscriptions have sometimes deviated from the accepted forms, probably due to their ignorance. Scientific and technical works sometimes reveal grammatical laxity. Buddhist writers sometimes use non-Pāṇinian forms, probably for simplifying Sanskrit language to make it more intelligible to the general people. Though not actually spoken by the general people, Sanskrit is throughout a living language, steadily incorporating non-Aryan Indian words and also words of foreign origin, by attempting fanciful etymologies to Sanskritise them.

From ancient times India maintained cultural and political relations with Indonesia (Javadvīpa, Suvarṇadvīpa etc.), South Vietnam (Campā), Cambodia (Kamboja) and Malayasia by sending emigrants there. The early colonists to these countries most probably came from Sôuth India as is evidenced by the Pallava character of the earliest inscriptions found at these places. Later on, with the spread of Mahāyāna Buddhism from the eighth century onwards, the influence of Bengal became predominant. The language of administration in these countries was mainly Sanskrit, as is evident from the discovery there of a large number of inscriptions written in good flawless Sanskrit. These inscriptions reveal the picture of a civilization thoroughly saturated with Indian outlook of life, philosophical ideas, Purāṇic and epic myths and legends and Indian system of calculating years, months and days. The earliest documents testifying to Indian immigration and cultural influence in Indonesia are the Borneo inscriptions written in tolerably good Sanskrit. Though undated, these inscriptions on palaeographical grounds have been assigned to the fourth century A.D. Java and other islands of Indonesia remained mainly

Hindu and Mahāyāna Buddhist, till the fall of the Hindu Majapahit kingdom in 1478 A.D. Thereafter, these islands became gradually converted to Islam, but Indian thoughts and outlook of life are still prevalent in these islands. Specimens of Sanskrit inscriptions discovered in Java and South Vietnam (Campā) have been incorporated in the present Saṃskṛta-Sāhitya-Saṃgrahaḥ to place before the students definite proofs of the prestige once enjoyed by Sanskrit language in South-East Asia.

The present Saṃskṛta-Sāhitya-Saṃgrahaḥ has made an attempt to place before the students and the teachers of West Bengal and also before the interested reading public, a cellection of Sanskrit writings beginning from the Ṛgveda up to the sixteenth century A.D. These writings have been arranged in chronological order, as far as practicable in the present state of knowledge. The motive behind this collection is to give in a small volume consisting of about two hundred printed pages a comprehensive idea of the vast Sanskrit literature, religious and secular, dramatic and didactic, epic and lyric, narrative and scientific. School students of West Bengal having a scope for the first time to be acquainted with the vast Sanskrit literature in a single volume are expected to show deserving regard to Sanskrit language and literature. In order to help the students, teachers and interested reading public in properly appreciating the importance, merits and beauties of the selected pieces, English translations have been incorporated. Wherever possible, these translations have been taken literally or adapted from the works of well-known authors; and whenever it is not possible, translations have been made with great care.

In arranging chronologically the pieces in this selection, much difficulty has been experienced, as there is consensus in dates in only a few cases. Truly speaking, there is no consensus

about the dates even of the Vedic Saṃhitās, Brāhmaṇas, Upaniṣads, the Mahābhārata, the Rāmāyaṇa and the Buddhist literature. There is still doubt about the age of the most renowned Sanskrit poet Kālidāsa. For the sake of fixing up definite dates in the development of Sanskrit literature, Sanskrit inscriptions have been incorporated in this Sāhitya-Saṃgrahaḥ.

The titles of the pieces in this selection are not given by the original authors. They have been chosen after due consideration of the subject matter of the pieces concerned.

The first three pieces of this selection are taken from the Ṛgveda Saṃhitā, which is indisputably the oldest and the most important of all the works of Vedic literature. This Ṛgveda Saṃhitā consists of 1028 hymns (Sūktas) and is divided into ten Maṇḍalas or Books. Of these ten Maṇḍalas, the Maṇḍalas II to VII contain the majority of oldest hymns and the tenth Maṇḍala is comparatively modern. The first piece 'Usas' is a bright example of oldest Indian lyric poetry. The second piece 'Dhanānnadānam' depicts the social ideal of Ṛgvedic India which instructs rich men to be generous to the needy. The third piece Devīsūktam is well known in Bengal, because it is universally recited during the Durgāpūjā ceremony.

From the Vājasaneyi Saṃhitā of the Yajurveda, the fourth piece "Jyotiṣāṃ Jyotiḥ" has been selected. There are two different Saṃhitās of the Yajurveda viz., the Kṛṣṇa Yajurveda and the Śukla Yajurveda or the Vājasaneyi Saṃhitā. The main difference between the Kṛṣṇa Yajurveda and the Vājasaneyi Saṃhitā (Śukla Yajurveda) is that the latter contains only the Mantras, i.e. the prayers and sacrificial formulae, while the former contains, besides the Mantras, a description of the corresponding sacrifices as well as discussions on the same. The

selected piece expresses the ardent desire of the Seer to be guided by the Light of the Lights, i.e. true knowledge.

The first four pieces of the selection are the oldest specimens of Sanskrit literature written in verse. The fifth piece 'Vrātya-kathā' taken from the Atharvaveda is an example of the oldest prose literature. The Atharvaveda is divided into twenty Kāṇḍas or Books, of which Book XV and the major part of Book XVI are composed in prose and the remaining books are in verse. The Atharvaveda contains 731 hymns of which more than one-seventh has been taken literally from the Ṛgveda.

The sixth piece 'Manumatsyakathā' has been taken from the Śatapatha Brāhmaṇa of the Śukla Yajurveda. Śatapatha Brāhmaṇa consisting of one hundred Adhyāyas is the best known and the most important of all the Brāhmaṇas. Manumatsyakathā is the Indian legend of the flood destroying everything except Manu. This legend may probably be a reminiscence of an actual flood causing destruction to northern India close to the Himalayas or it may be derived from a Semitic source in its oldest form.

The Upaniṣads also known as Vedānta, belonging to the various Vedic schools, form the last stage of the development of the Vedic literature. The six Upaniṣads—Aitareya, Bṛhadāraṇyaka, Chāndogya, Taittirīya, Kauṣītaki and Kena written in simple prose, Kena excepted forming component parts of the corresponding Brāhmaṇas and Āraṇyakas undoubtedly represent the earliest stage of development of the Upaniṣadic doctrine. Another six Upaniṣads written entirely or for the most part in verse namely Kaṭha, Śvetāśvatara, Īśa, Mahānārāyaṇa, Muṇḍaka and Praśna though belonging to a somewhat later age are still early and are most probably pre-Buddhistic. The great Śaṅkarācārya in his commentary on the

Brahmasūtras refers to the above twelve Upaniṣads as sacred and authoritative texts. From the above Upaniṣads seven pieces (7-13) have been incorporated in the present collection.

The development of the Vedic literature comprising the four Saṃhitās of the Ṛc, Yajus, Sāman and Atharvan and also the Brāhmaṇas, the Āraṇyakas and the old Upaniṣads probably starts from 2500 or 2000 B.C. and ends sometime between 750 and 500 B.C.[1]

The twelfth piece 'Atrinaptuḥ Śyāvāśvasya Patnīlābhaḥ' has been selected from the Bṛhaddevatā, ascribed to Śaunaka, which is obviously one of the earliest Indian narrative works. From the use of triṣṭubh metre and also from the earlier version of the legends appearing in a later form in the Mahābhārata, the Bṛhaddevatā appears to be closer to the Vedic literature; so it has been placed just after the Upaniṣads.

The 15th piece in this Sāhitya-Saṃgrahaḥ is the philosophy of Cārvāka or the Lokāyata philosophy as found in the Sarva-darśanasaṃgraha of Sāyaṇamādhava. From the mention of Lokāyata, Sāṃkhya and Yoga in the Arthaśāstra, Jacobi holds that Lokāyata or Materialistic philosophy has definitely developed before 300 B.C. The Lokāyata philosophy being condemned by both the Brāhmaṇas and the Buddhists has at present no extant original book. Merely summaries of that philosophical doctrine are available in the works of the opponents. The placement of the 'Cārvākadarśanam' before Arthaśāstra is due to the philosophy itself and has nothing to do with the language of the Verses.

The 16th piece in the Sāhitya-Saṃgrahaḥ taken from the Arthaśāstra, ascribed to Kauṭilya or Cāṇakya, the minister of Candragupta Maurya, the founder of Maurya empire

[1] Page 310, History of Indian Literature, Vol. I by Winternitz (1927).

(*C*. 324 B.C.—*C*. 300 B.C.). The Arthaśāstra is definitely one of the outstanding works in Sanskrit literature, because it furnishes detailed informations about the practical side of the Indian life. It abounds in technical words relating to state-craft, the meanings of which are still obscure. It is written in prose, but each chapter ends with a few verses giving the substance of the contents. There is legitimate doubt about the authorship and also about the age of the composition.

The 17th piece 'Deśavibhāgaḥ' has been taken from the famous Manusaṃhitā. It is very difficult to ascertain the age of the Saṃhitā, but from an investigation of the Anuśāsana Parvan of the Mahābhārata, it is clear that Manu as the author of the Manusmṛti is known there. Therefore, it is definite that the Mahābhārata, as it is now, is later than the present Manusmṛti. However, the wide limits of 200 B.C. to A.D. 200 can be reasonably asserted about the age of this Smṛti.[1]

The 18th piece 'Bodhisattvena Pāyasabhakṣaṇam' has been taken from the Lalitavistara, one of the most sacred Mahāyāna texts. The biography of the Buddha forms the contents of the Lalitavistara, which is an anonymous compilation containing side by side very early and quite recent passages. It is written in easy Sanskrit prose, interspersed with metrical passages in mixed Sanskrit, relating the subject matter of the prose in a shorter and sometimes in a deviating form. It is not definitely known when the Lalitavistara was finally edited, but it is probable that Aśvaghośa, the greatest Buddhist poet has obtained from it the materials for his epic Buddhacarita and improved upon them. As the Lalitavistara is probably earlier than Aśvaghoṣa, it has been tentatively placed before the Rāmāyaṇa and the Mahābhārata.

[1] P. 441, A History of Sanskrit Literature by Keith (1928).

The Rāmāyaṇa and the Mahābhārata as they are found now are definitely not the creations of one particular period. They are compiled through hundreds of years and their so called authors Vālmiki and Vyāsa may be the authors of the original nucleus round which later additions gradually gathered. As the present Mahābhārata refers to Vālmiki as a seer and as it contains the summary of the story of the Rāmāyaṇa in the Vanaparvan, it is definite that it is later than the present Rāmāyaṇa. Winternitz holds that between the fourth century B.C. and the fourth century A.D. the epic Mahābhārata has probably acquired the present form by gradual additions and the epic Rāmāyaṇa originally composed by Vālmiki in the third century B.C. probably has its present extent and contents towards the close of the second century A.D. In the present Saṃskṛta-Sāhitya-Saṃgrahaḥ, five selections from the Rāmāyaṇa (19-23) have been placed earlier than the five (25-29) from the Mahābhārata. The popular Gaṅgāṣṭakam (24) ascribed probably wrongly to Vālmiki has been placed just after the pieces from the Rāmāyaṇa and 'Jñāna-Karmasannyāsayogaḥ' (30) a piece from the Bhagavadgītā, considered to be an integral part of the Mahābhārata, has been placed just after the other pieces from the Mahābhārata.

Three pieces (31-33) have been selected from the Buddhacarita of Aśvaghoṣa, the well-known Buddhist poet and philosopher. The Chinese tradition holds Aśvaghoṣa to be a contemporary of king Kaniska (78 A.D.). If this tradition is relied upon, Aśvaghoṣa's time is more or less fixed. Aśvaghoṣa's fame as a great Sanskrit poet now rests entirely on three works, the Buddhacarita, the Saundarānanda and the Sāriputra-Prakaraṇa. Of the Buddhacarita, an epic on the life of the Buddha only cantos two to thirteen together with

about three quarters of the first and the first quarter of the fourteenth are available in Sanskrit carrying the narrative from the birth of the Buddha up to his enlightenments. The Chinese translation of the Buddhacarita has twenty-eight cantos. The Saundarānanda in eighteen cantos is preserved in Sanskrit in entirety. Of Aśvaghoṣa's third work, a Prakaraṇa (nine-act drama) entitled Sāriputra-Prakaraṇa, only fragments on palm leaf of great antiquity have been discovered at Turfan in Central Asia and a few passages have been restored by Luders. From the existing colophon, there is no doubt about the question of authorship and the name of the work. Aśvaghoṣa's poetic skill is beyond doubt and he deserves better consideration than he now enjoys.

The next piece (34) in the Sāhitya-Saṃgrahaḥ is the dated inscription (150 A.D.) of Mahākṣatrapa Rudradāman, grandson of the Kṣatrapa Caṣṭaṇa. This is the earliest known extant inscription written fully in Sanskrit. Inscriptions intended to be intelligible to the general people have been in the beginning of Indian history written in Prākṛta, as is evidenced by the edicts of Aśoka, the great Maurya emperor. But in course of time, Prākṛta, becoming stereotyped, probably loses its intelligibility and Sanskrit, being the speech intelligible to the contemporary reading public, gradually replaces Prākṛta. Rudradāman's inscription proves beyond doubt the existence of ornate prose style in the second century A.D. In the inscription itself Rudradāman has been described as expert in writing ornate (udārālaṅkṛta) poems in prose and verse. This is worth noticing to all persons interested in the development of Sanskrit literature. Inscriptions meant for general public are expected to be written in simple language. But the present inscription, even in spite of the existing simple epic style and the simple narrative prose style of the Lalitavistara, has been written in ornate style. This

can only be explained by the suggestion that the author of the inscription by the display of his learning and scholarship and of skill in the manipulation of words and by verbosity and studied use of alaṅkāras has wanted to please his master who himself was an expert in writing ornate poems.

The next three pieces (35-37) have been taken from the Avadānaśataka. As it has been translated into Chinese in the first half of the third century A.D. and as the 'dināra' coin is mentioned here, it has been ascribed with a considerable degree of certainty to the second century A.D.[1] The Adadānaśataka written in easy Sanskrit, definitely for the purpose of making it more intelligible to the laity, contains many stories of pious deeds performed sometimes by very ordinary persons by which they attain Buddhahood or Pratyeka-Buddhahood in future life. The two stories of Śrīmatī (35) and Śreṣṭhabhikṣā (36) are well known, because of Rabindranath's rendering them in his poems, Pūjāriṇī and Śreṣṭhabhikṣā.

The next three pieces (38-40) are taken from the dramas ascribed to Bhāsa, referred to by Kalidāsa as one of his well-known predecessors. The thirteen dramas of varying size discovered in 1912 A.D. by T. Gaṇapati Śāstrī bearing no definite evidence of authorship have been ascribed to Bhāsa for certain remarkable characteristics. But this ascription is not accepted universally, for want of conclusive proof. The thirteen dramas alleged to be written by Bhāsa are (1) Svapnavāsavadattā, (2) Pratijñāyaugandharāyaṇa, (3) Avimāraka, (4) Cārudatta, (5) Bālacarita, (6) Pañcarātra, (7) Urubhaṅga, (8) Madhyamavyāyoga, (10) Dūtavākya, (11) Dūtaghaṭotkaca, (12) Abhiṣeka and (13) Pratimā. The activity and originality of Bhāsa's talents are amply proved by the number of his dramas and the variety

[1] P. 279, History of Indian Literature, Vol. II by Winternitz (1933).

of their themes. It is very difficult to ascribe any particular date to Bhāsa. He is probably later than Aśvaghoṣa and definitely earlier than Kālidāsa. He may belong to A.D. 350[1]. The style of Bhāsa is definitely epic, but he is an accomplished master of the art of poetry. Bhāsa possesses the dramatic merit of writing easy and clear expressions, which render his dramas easier to follow than those of later dramatists.

Next four pieces (41-44) have been taken from the Pañcatantra, a version of which has been translated into Pahlavi by the physician Burzoe sometime before A.D. 570, from which period a Syriac rendering is available. An Arabic version from this Syriac one in about 750 A.D. is the source of its introduction in somewhat modified form into the fable literature of Europe. The Pañcatantra may, therefore, be placed in the fourth century A.D. considering the time reasonably required for the spread of a book in those days in foreign countries. Though originally conceived as a work for teaching political wisdom, the Pañcatantra is essentially a story-book, successfully mixing political wisdom in interesting stories. Animals are mostly characters of the stories which being generally narrated in an elegant and amusing manner are very popular. The stories are written in simple and graceful prose interspersed with gnomic verses, instructing in worldly wisdom about essential facts of life and conduct.

The next piece 'Aśokasya Rājyalābhaḥ' (45) is taken from the Divyāvadāna which is a later collection of Buddhist narratives. Most of the legends are composed in elegant and simple Sanskrit prose containing some Gāthās here and there. The collection as a whole cannot be earlier than the 4th century A.D.[2] The manner of Aśoka's gaining the throne after his father Vindusāra

[1] P. 93, Sanskrit Drama by Keith (1924).

[2] P. 285, History of Indian literature, Vol. II by Winternitz (1933).

as narrated in the present story probably deserves better consideration from historians.

The panegyric of Samudragupta (*Circa* 335-380 A.D.) composed by his Sāndhivigrahika Hariṣeṇa inscribed on a pillar at Allahabad, on which Aśoka's pillar edicts are also inscribed is the next piece (46) of the present selection. This inscription composed almost two hundred years after the inscription of Rudradāman proves beyond doubt the regular development and culture of ornate and scholarly poetry in royal courts side by side with the development of popular literature in easy and elegant Sanskrit as evidenced by the Buddhist Avadāna narratives, the dramas of Bhāsa and the fables of the Pañcatantra. It is almost certain that two entirely different literary styles, viz. the court style and the popular styles co-existed for a long time. But when in course of time Sanskrit lost its intelligibility to the general people, the popular style died a natural death leaving the court style to rule over the domain of Sanskrit literature. The later poets, depending on royal patronage in the court atmosphere abounding in great scholars vying with one another in showing their skill in scholarly debates had no alternative but to show their skill in the display of their scholarship by a studied use of verbosity and far-fetched alaṅkāras even at the cost of poetic freshness.

Hariṣeṇa's poem bearing the title Kāvya is similar to the description of kings in prose romances of Subandhu and Bāṇa in which relative clauses and adjectives and appositions are heaped together in a single long sentence. Hariṣeṇa's poem is only one sentence including first eight stanzas written in verse, then a very long prose narration and finally a concluding stanza.

The next two pieces (47, 48) have been taken from the Viṣṇu-

purāṇa. Though the Purāṇas originally are rooted to great antiquity, the present Purāṇas are undoubtedly of later date, because of the disparity between the old definition of the Purāṇas viz., the possession of five characteristics, sarga (creation), pratisarga (re-creation), Vaṃśa (genealogy), Manvantarāṇi (Manu periods of time) and Vaṃśānucarita (history of the dynasties) and their present contents. The Viṣṇupurāṇa contains very little that is not included in those characteristics of the Purāṇa. Therefore, it is preserved, on the whole, in its original form. Dr. Hazra (in his 'Studies in the Purāṇic Records on Hindu Rites and Customs') has placed the Viṣṇupurāṇa between 3rd and 4th century A.D.

The next eight pieces (49-56) have been taken from the works of Kālidāsa, the greatest Sanskrit poet. As has been already stated in a previous paragraph, there is truly no consensus about his date and nativity. However, for the present he has been tentatively accepted to be the court-poet of the Gupta emperor Candragupta II Vikramāditya (*C.* A.D. 380-413), son and successor of the emperor Samudragupta of Hariṣeṇa's praśasti. Though many doubtful works have been ascribed to Kālidāsa, his authorship of the Ṛtusaṃhāra, the Kumārasaṃbhava, the Meghadūta, the Raghuvaṃśa, the Mālavikāgnimitra, the Vikramorvaśīya, and the Abhijñānaśakuntala is certain. All his works have distinctive qualities in matter and manner and in making a general valuation of his achievements, superlatives cannot be avoided. He has been highly appreciated by both Eastern and Western critics, though holding different standards of criticism. This proves that he has the gift of a great poet and like all great poetic genius, it is of universal appeal.

Mandasor (in M.P.) inscription composed by the poet Vatsabhaṭṭi at the instance of a guild of silk-weavers in the Mālava year 529 (A.D. 472) for commemorating the repair

works of a Sun-temple originally built in Mālava era 493 (A.D. 436) during the time of the Gupta emperor Kumāragupta (A.D. 413-456) is the next piece (57) in the selection. The ornate style of this inscription proves that a local poet of Daśapura not enjoying royal patronage has followed the style of court-poets and not that of popular writers, most probably because that has become the fashion of the day and the style of writing in easy and elegant Sanskrit has gradually disappeared.

The next piece (58) in the Sāhitya-Saṃgrahaḥ is the Mandasor (in M.P.) pillar inscription of Yaśodharman of Mālava. In the inscription Yaśodharman boasts to have overthrown the Hūṇa King Mihirakula (probably after A.D. 533) and to have extended his empire to the Mahendra Mountain (Eastern Ghats) in the south, to the Lauhitya river (the Brahmaputra) in the east, to the Himalayas in the north and to the western sea (the Arabian sea) to the west. This inscription is undoubtedly a grand piece of ornate poetry.

The next piece (59) 'Bhīmopadeśaḥ' is taken from the Kirātārjunīya of the great poet Bhāravi. As Bhāravi has been mentioned as a great poet along with Kālidāsa in the dated (A.D. 634) Aihole inscription of Pulakeśi II (66 in the selection), so he has been placed in *C.* A.D. 550[1]. His only one epic poem Kirātārjunīya based on the Mahābhārata is now extant. Of the successors of Kālidāsa, Bhāravi is certainly the best. The Sanskrit critics praise Bhāravi for his 'Arthagaurava' i.e. profundity of thought. His strength as a poet lies more in the argumentative than in the lyric description and this can be amply proved by the selected piece. But Bhāravi, setting a very bad example in his fondness for showing his mastery over Sanskrit vocabulary and grammatical skill, is in many

P. 109, A History of Sanskrit Literature by Keith (1928).

ways the beginner of irrational unpoetical mannerism carried to the extent of literary gymnastics in later period. The Canto XV of the Kirātārjunīya full of astonishing feats of verbal jugglery is an instance of this thoughtless and tasteless artificiality.

The eight (60-67) pieces viz., Bānskhera copper plate of Harṣavardhana (dated 22 of his regnal year), two pieces each from the Kādambarī and the Harṣacarita of Bāṇa, the court-poet of Harṣavardhana, one piece (65) from the Ratnāvalī of Harṣavardhana (A.D. 606-647), the Aihole inscription composed by poet Ravikīrti in A.D. 634 and one adapted piece of the Śatakas of Bhartṛhari give a complete and full-fledged picture of the contemporary Sanskrit literature composed in prose, poetry and drama during the first half of the seventh century A.D.

Bāṇa, the court-poet of Harṣa, has written two prose romances viz., the Harṣacarita and the Kādambarī, both of which are incomplete. Bāṇa is a scholarly author and he delights in the construction of sentences consisting of heaped-up epithets in compound forms to any extent, sometimes possessing double meanings by the use of rare senses of ordinary words. Being desirous of composing rhythmical prose, he has sometimes chosen obscure words with similar sound. The pieces (61-64) in the selection have been carefully edited, so that they may be useful to the students.

Three dramas viz., the Ratnāvalī, the Priyadarśikā and the Nāgānanda are current in the name of Harṣa as their author. The authorship is more or less accepted. Harṣa possesses the merit of simplicity of expression and thought; he uses figures of speech in a restrained and tasteful manner and his Sanskrit is classical and precise. Though inferior to Kālidāsa in imagination and grace, he should have received more praise than enjoyed at present.

'Kartavyanirūpaṇam' (67) has been adapted from three lyric Śatakas, Śṛṅgāra, Nīti and Vairāgya, of Bhartṛhari who according to the Buddhist pilgrim I-tsing died about 651 A.D.[1] Bhartṛhari's lyrical poems are beautiful and impressive.

The next two pieces (68, 69) are collected from the 'Daśakumāracarita' of Daṇḍin. The authorship of the rhetorical work 'Kāvyādarśa' is also ascribed to Daṇḍin. The time of both these works is not definitely known. As the Kāvyādarśa is approximately placed in the beginning of the eighth century,[2] Daṇḍin has been tentatively placed in that period. The Daśakumāracarita is not completed by Daṇḍin and attempts have been made to complete it by adding a Pūrvapīṭhikā and an Uttarapīṭhikā. Daṇḍin is a good and impressive prose writer and he invests with distinctive personalities all the characters including the minor personages of his Daśakumāracarita. The picture of the society painted by Daṇḍin definitely smacks of a decadent society having practically no consideration for normal ethical principles.

The next piece (70) 'Rāmeṇa Saha Vibhīṣaṇasya mīlanam' is collected from the Rāvaṇavadha usually known as Bhaṭṭikāvya of Bhaṭṭi. He states that he has written under Śrīdharsena of Valabhī and as the date of the last Śrīdharasena is A.D. 641, Bhaṭṭi should have been placed before Daṇḍin, tentatively considered to belong to the beginning of the eighth century. But as there are views placing Daṇḍin sometime before the rhetorician Bhāmaha (*C.* A.D. 700), Bhaṭṭi may be an earlier or later contemporary of Daṇḍin. Hence Bhaṭṭi has been placed after Daṇḍin, but this placing is definitely tentative. The Bhaṭṭikāvya in twenty-two cantos serve the double purpose of describing the activities of Rāma and of illustrating the

[1] P. 176, A History of Sanskrit Literature by Keith (1928).
[2] P. 209, A History of Sanskrit Literature, Vol. I by Dasgupta (1947).

rules of grammar and of the ornaments of poetry, i.e. figures of speech. As the motive is to serve the double purpose, Bhaṭṭi's style is fairly interesting and lively.

The next two pieces (71, 72) are collected from the dramas of Bhavabhūti, the court-poet of King Yaśovarman of Kanauj who was defeated by King Lalitāditya of Kāśmīr sometime about A.D. 736. Bhavabhūti's autobiographic details can be found in piece no. 72 of the Sāhitya-Saṃgrahaḥ. Bhavabhūti is the author of three dramas viz., the Mahāvīracarita, the Mālatīmādhava and the Uttararāmacarita of which the last one is decidedly the best. Bhavabhūti is fond of elaborate and sometimes far-fetched descriptions which cannot be fully comprehended without much careful study, but he excels in the description of Karuṇa rasa by a few appropriate strokes of the typical features of the situation or emotion.

The next piece (73) is taken from the Śiśupālavadha of Māgha of uncertain date. He has been quoted by the rhetorician Vāmana at the end of the eighth century, the lower terminus of his date and he appears to refer in verse no. 112 of Canto II of his work to Jinendrabuddhi (*C.* A.D. 700), the Nyāsakāra of the Kāśikā vṛtti of Pāṇini, the upper terminus. So he has been placed after Bhavabhūti in the Sāhitya-Saṃgrahaḥ. The theme of the Śiśupālavadha is taken from the Mahābhārata. According to the orthodox Indian critics, Māgha is superior to Kālidāsa, Bhāravi and Daṇḍin (cf. Māghe santi trayo guṇāḥ). This criticism is no doubt an exaggeration, but there is no doubt that he possesses the gifts of a poet. Māgha is the successor to the unpoetical irrational mannerism of Bhāravi and he rather excels in it. A deplorable exhibition of his power of twisting language has been given in Canto XIX of the Śiśupālavadha.

The next two pieces (74, 75) have been collected from the

dated incriptions of Campā, modern South Vietnam. Without the knowledge of the expansion of the Indians and of the consequent spread of Sanskrit language and literature beyond the geographical frontiers of the present-day India towards the east and the south-east, proper account of Sanskrit literature is incomplete and also imperfect. Political conquest of these lands closely followed by cultural conquest, is the definite cause of the foundation of a new India there based on Sanskrit language and literature. The undated Vo-chanh Rock inscription in Sanskrit, referring to the royal family of Śrī-Māra, placed between the second and third century A.D. on palaeographic grounds is up till now the first evidence of the beginning of the importance of Sanskrit language and literature in Campā. In Campā Hindu dynasties ruled gloriously and Sanskrit language and literature prevailed for 1300 years till the defeat of the last Hindu king by the Annamites from the North in A.D 1543.

The piece no. 74 records that in the Śaka era 709 (A.D. 787) the army of Java coming to Campā by ships destroyed the temple of Śiva known as Bhadrādhipatīśvara. This inscription commemorates the re-construction of the same and of the installation there of an image called Indrabhadreśvara in the Śaka era 721 (A.D. 799).

The piece no. 75 in the present collection is an inscription giving a short genealogy comprising the names of three kings of a new dynasty ruling over the whole of Campā. Pṛthivīndravarman (A.D. 758-773) is the founder succeeded by his sister's son Satyavarman (A.D. 773-785), and who in his turn has been succeeded by his brother Indravarman (A.D. 785-800). The present inscription records the previous installation by king Indravarman of two images of Śiva known as Indrabhadreśvara and Indrabhogeśvara and commemorates the

present installation of another image called Indraparameśvara in the excellent house of his predecessor Satyavarman in the Śaka era 723 (A.D. 801)

The piece no. 76 is collected from the Khalimpur copper-plate inscription of Dharmapāla, the well-known Pāla emperor of Bengal. This inscription records the genealogy of the Pālas beginning from Dayitaviṣṇu, the selection of Gopāla (*C.* A.D. 750-770) the founder of the royal dynasty as the sole ruler of Bengal to stop the state of anarchy and also the description of the military exploits of Dharmapāla (*C.* A.D. 770-810). The above three inscriptions (74-76) together with the next three (77-79) pieces give an ample opportunity for comparative study of Sanskrit literature in India and greater India for a period of forty years from A.D. 770 to A.D. 810.

The next piece (77) is collected from the drama Veṇīsaṃhāra of Bhaṭṭanārāyaṇa, who in six acts dramatises a well-known episode of the Mahābhārata viz., the binding up by Bhīma with hands stained with the blood of the killed Kaurava chiefs the braid of Draupadī, remaining unbraided until the wrong done to her is avenged. The date of Bhaṭṭanārāyaṇa is uncertain, but as he is quoted anonymously by Vāmana and Ānandavardhana, he is earlier than A.D. 800, but not much earlier. He may be a contemporary of Vāmana who quotes him anonymously and thus he may belong to the last decade of the eighth century A.D.

The next two pieces (78, 79) are the 'Hymn of praise to Gaṅgā' and the 'Mohamudgara' of the great philosopher Saṅkarācārya (A.D. 788-820). Born at Kaladi in the present Kerala state of the south India, Saṅkarācārya is the main exponent of the Advaita theory of the Vedānta. His Gaṅgāstava is a good lyrical piece and the Mohamudgara,

though didactic in sense is rather lyric than didactic by the fire of its manner of expression and the pleasing elaborate rhyming.

The next two (80, 81) pieces are collected from the Hitopadeśa of Nārāyaṇa, probably a resident of Bengal. His mention of the term Bhaṭṭārakavāra (Sunday) as a day of complete rest is against an early date. He may be placed sometimes about A.D. 900, the approximate time of the use of this terminology.[1] Nārāyaṇa's purpose is to give instruction in conduct and also in Sanskrit. His style is, therefore, simple and satisfactorily easy. Some of his stories are original and some are derived from his source, the Pañcatantra.

The next piece (82) is taken from the drama Mudrārākṣasa of Viśākhadatta. The exact date of Viśākhadatta is not known, but a date in the ninth century A.D. is possible[2] and hence he has been tentatively considered to be a contemporary of Nārāyaṇa, the author of the Hitopadeśa. The Mudrārākṣasa is a drama in seven acts of political intrigue and hence in style and treatment is different from the normal Sanskrit dramas. It depicts the clever manner of winning over Rākṣasa, the minister of the defeated Nandas to the side of Candragupta by Cāṇakya. Viśākhadatta's style is admirably forceful and impressive.

The next piece (83) is taken from the Caṇḍakauśika of Kṣemīśvara, probably the court-poet of Gurjara-Pratihāra King Mahīpāla (A.D. 914). Caṇḍakauśika in five acts depicts the story of Hariścandra. Kṣemīśvara's other drama Naiṣadhānanda deals with the story of Nala in seven acts.

[1] p. 263, A History of Sanskrit Literature by Keith (1928)
[2] P. 204, A History of Sanskrit Literature by Keith (1928)

The next piece (84) is collected from the Śrīmadbhāgavata or the Bhāgavata Purāṇa, indisputably the most famous Purāṇa, which even to-day has a powerful influence on the minds of innumerable Vaiṣṇava Indians. This Purāṇa bears the characteristic of a unified composition and it deserves the merits of a literary production, because of its beautiful language, impressive style and elaborate metres. C. V. Vaidya holds that this Purāṇa is later than Śaṅkarācārya (A.D. 788-820) and earlier than Jayadeva's Gītagovinda. There are good grounds for assigning it to the early part of the tenth century A.D.[1]

The next piece (85) is taken from the Nalacampū or the Damayantīkathā of Trivikramabhaṭṭa, the author of the Nausari inscription (A.D. 915) of the Rāṣṭrakūṭa King Indra III. Campū is a type of literary composition, in which both prose and verse are freely and equally used for narrating the story. This type of composition hence shows the ability of the author to write both in prose and verses. Nalacampū is probably the oldest extant Campū. Trivikramabhaṭṭa is also known as the author of the Madālasacampū.

The next piece (86) is taken from the Kūrmapurāṇa of uncertain but definitely of later period. As Alberuṇi refers to the eighteen Purāṇas, the Kūrmapurāṇa is presumed to have been in existence before A.D. 1000.

The next piece (87) is the inscription of King Erlaṅga of Java, dated Śaka era 963, i.e. A.D. 1041. Erlaṅga assumed the overlordship of Java in Śaka era 957 (A.D. 1035) after overthrowing the Kings of the different regions of Java. He was the son of Udayana, the Governor of Bali and of Mahendradattā, daughter of the King Makuṭavaṃśavardhana, whose

[1] P. 556, History of Indian Literature, Vol I by Winternitz (1927)

mother was the daughter of Īśānatuṅga, a Javanese ruler. At present Erlaṅga is not remembered in Javanese tradition, but the people of Bali have a tradition that Erlaṅga ruled in Kediri, one of the two divisions of Java and under his patronage Kavi literature got an impetus. Some of the most renowned Kavi poems viz., Arjunavivāha, Smaradahana and Sumanasantaka were composed during his reign. The Mahābhārata and also the Rāmāyaṇa were rendered into Kavi language during his reign. Kavi language, i.e. the old Javanese is a mixture of Sanskrit and a Polynesian dialect. It is important to note that though the last Hindu King of Java was overthrown in 1479 A.D., the stories of the Rāmāyaṇa and the Mahābhārata still form the themes of their literary works and are regularly staged for the education and amusement of the people.

The piece no. 88, Bṛhatkathāracanā has been collected from the Bṛhatkathāmañjarī of the polymath Kṣemendra, a court-poet of King Ananta, (A.D. 1028-1063) of Kāśmir. Kṣemendra's Bhāratamañjarī and Rāmāyaṇamañjarī are the epitomes of the two great epics. His Bṛhatkathāmañjarī has been written about A.D. 1037, i.e. about 30 years before the Kathāsaritsāgara of Somadeva. His Padyakādambarī is a rendering in verses of Bāṇa's Kādambarī. His Daśāvatāracarita, written in A.D. 1066 describing the ten incarnations of Viṣṇu includes the Buddha as the ninth incarnation. Kṣemendra is a prolific writer but he possesses very little poetic merits.

The next sixteen pieces (89-104) have been collected from the Kathāsaritsāgara of Somadeva. He wrote his poem between A.D. 1063 and A.D. 1081 to divert the worried mind of Sūryamatī, wife of King Ananta of Kāśmīr. Somadeva has presented a very large number of stories in an attractive,

elegant and simple style. The amusing tales of fools are very interesting and refer to a less known branch of Sanskrit literature.

The next four pieces (105-108) have been collected from the Vetālapañcaviṃśati of Śivadāsa. The stories of the Vetālapañcaviṃśati, originally included in a distinct cycle of romantic tales are preserved in their oldest form in the Bṛhatkathāmañjarī and the Kathāsaritsāgara. Śivadāsa's work is mainly in easy and elegant prose interspersed with verses. Śivadāsa's date cannot be placed before the beginning of the twelfth century A.D.[1]

The next piece (109) is taken from the drama Mṛcchakaṭika. The author of this drama is said to be one Śūdraka, a definitely legendary figure. This drama contains ten acts of which the first four are almost a reproduction of Bhāsa's Cārudatta. The alleged antiquity of this drama is more or less based on the original Cārudatta, the style of which has been faithfully followed by the unknown author to give the drama the appearance of one complete work. The original Cārudatta has a love-intrigue, but the Mṛcchakaṭika contains also a political intrigue. The combination of the political and love intrigues is also found in the Kathāsaritsāgara where a hetaira Kumudikā, falling in love with a poor Brāhmaṇa imprisoned by the then King, has aided a dethroned prince Vikramasiṃha to gain the throne and then has married her lover released by the new King. The author of the Mṛcchakaṭika has given examples of varieties of Prākṛts found nowhere in the extant dramas. It appears that the author has intended to illustrate the Prākṛts according to the precepts of the Nāṭyaśāstra. Mṛcchakaṭika is not quoted by the Sanskrit theorists. This

[1] P. 290, A History of Sanskrit Literature by Keith (1928)

fact is important. For a dramatist to reproduce another drama as his own is possible only when the original drama has been completely forgotten. This evidence definitely points to a late date of the Mṛcchakaṭika. Considering the uncertainty of the author, the reproduction of the first four acts trom a previous drama, the illustration of the varieties of Prākṛts not found in any extant drama in a studied manner and the non-recognition by the Sanskrit theorists, a comparatively late date, i.e. the beginning of the twelfth century has been very tentatively ascribed to the Mṛcchakaṭika. The author of the Mṛcchakaṭika has definitely written his drama, when Bhāsa has been completely forgotten. He may have found hints of the combined political and love intrigues from the story of the Kathāsaritsāgara, so he has been very tentatively placed after the Kāthāsaritsāgara.

The next piece 'Devī-Mahiṣāsura-Vigraha' (110) has been taken from the Devīmāhātmya of the Mārkaṇḍeya Purāṇa, popularly known as the Caṇḍī. The Devī-māhātmya portion is definitely an interpolation in the Purāṇa, but this portion, i.e. the Caṇḍī is very popular to the worshippers of Durgā and Kālī throughout North India and specially in Bengal at the time of the Durgāpūjā festival. A manuscript of the Devīmāhātmya dated A.D. 998 in old Newari characters has been found by Mahāmahopādhyāya Haraprasāda Śāstrī in the Royal Library in Nepāl. Therefore, the Caṇḍī, i.e. the Devīmāhātmya can be reasonably placed in the beginning of the tenth century at the latest.[1] In the Saṃskṛta-Sāhitya-Saṅgrahaḥ, the portion from the Caṇḍī has been placed later through inadvertence. It is better to read this piece along with the piece (84) from the Śrīmadbhāgavata or with that (86) from the Kūrmapurāṇa.

[1] Page xiii, Mārkaṇḍeya Purāṇa translated with notes by Pargiter (1904)

The next two pieces (111, 112) are taken from the Rājataraṅgiṇī of Kalhaṇa composed in 1070 Śaka era (A.D. 1148). In the whole of Sanskrit literature deficient in historical writings, the Rājataraṅgiṇī is unique in narrating the history of Kāśmīr from prehistorical times up to the author's own period. The piece no. 111 depicts the heroic devotion of the people of Bengal to their King treacherously murdered by King Lalitāditya of Kāśmīr (A.D. 724-760). The piece no. 112 depicts in a dramatic manner the incident leading to the miserable death of King Jayāpīḍa (A.D. 770-800), grandson of Lalitāditya.

The next piece (113) has been collected from the Rāmacarita of Sandhyākara Nandin, who in four cantos depicts simultaneously the history of Rāmapāla and the story of the Rāmāyaṇa. Sandhyākara Nandin, a poet under the patronage of the Pāla King Rāmapāla (*C.* A.D. 1075-1120) deals with the capture of North Bengal, the paternal kingdom of the Pālas, by Divya, a Kaivarta chief after the murder of the Pāla King Mahīpāla II and the restoration of the same by the brave exploits of Rāmapāla, Mahīpāla's youngest brother. The story of the Rāmacarita is continued up to Madanapāla (A.D. 1144-1161), a son of Rāmapāla. The poem is of great historical value as a contemporary record but as a poetical composition it is simply a literary gymnastic, because of the device of punning to unlimited extent and the splitting up of words and compounds in unexpected ways.

The next piece (114) taken from the Devapāra inscription of the Sena King Vijayasena (*C.* A.D. 1095-1158) composed by the poet Umāpatidhara, referred to in the Gītagovinda by Jayadeva as one of his contemporaries, is definitely older. This inscription narrates the history of the Senas of Bengal originally belonging to Karṇāṭa (mod. Mysore state)

and commemorates the installation of a temple of Pradyumneś-vara Śiva and the excavation of a lake in front of the temple by Vijayasena.

The next piece (115) is taken from the Naiṣadhacarita of Śrīharṣa, probably the court-poet of Vijayacandra (*C.* A.D. 1154-1170) and Jayacandra (A.D. 1170-1193), the Gāhaḍa-vāla Kings of Kanauj. The Naiṣadhacarita is widely regarded by the Indian critics as one of the five great Mahā-kāvyas in Sanskrit literature, the other four being the Raghu-vaṃśa and the Kumārasambhava of Kālidāsa, the Kirātār-junīya of Bhāravi and the Śiśupālavadha of Māgha. The Naiṣadhacarita depicts the well-known story of Nala and Damayantī up to their marriage and the entry of Kali in Nala's capital. Śrīharṣa is more interested in showing his scholarship and power of disproportionate embellishment than displaying his poetic faculties. Without the help of a commentary, there-fore, it is not possible to understand the Naiṣadhacarita. The court-poets and naturally other poets following their footsteps in their zeal to make a parade of their knowledge of grammar and poetic mannerism to an absurd extent have sown the seed of the decadence of Sanskrit literature in prose and verse. Two examples (113, 115) of this decadent literature are included in the present selection.

The piece no. 116, Daśāvatārastotram is taken from the famous Gītagovinda of Jayadeva, the court-poet of the Sena King Lakṣmaṇasena (A.D. 1178-1205). The form of the poem Gītagovinda, which is really not a poem in the ordinary sense but a lyric drama containing songs, definitely shows the poetic originality of Jayadeva. The theme of the poem is the love-adventures of Kṛṣṇa and Rādhā. The poem is certainly a masterpiece, surpassing any other Sanskrit poem in completeness of effect. In the poem there are undoubtedly

long compounds, but they are neither obscure nor is there any straining of language. About the nativity of the poet, there is difference of opinions. Generally scholars hold Jayadeva to be a son of Bengal and consider Kenduli (Kendubilva in the poem) in Bīrabhum district as his native village. But in the Sanskrit Bhaktamāla by Candradatta, Jayadeva has been described as belonging to a village Kendubilva (or Tindubilva) near Purī in Orissa. In Puri district, there is at present a village named Kendubilva or Kenduli traditionally associated with Jayadeva. These two conflicting views may be harmonised by the suggestion that Jayadeva originally a resident of Bengal probably migrated to Orissa, when his patron King Lakṣmaṇasena being defeated by Muhammad Khalji at Nadiyā in *C.* A.D. 1202 transferred his residence to East Bengal. Jayadeva might have renamed the village of his new residence in Orissa as Kendubilva and might have passed his last days as a saint there.

The next four (117-120) pieces have been collected from the Śukasaptati, a story-book containing seventy tales. The Śukasaptati has now two principal versions, the Simplicior and the Ornatior. The latter, from which the stories of the Sāhitya-Saṇgrahaḥ are taken, is written by Cintāmaṇi Bhaṭṭa, who cannot be earlier than the twelfth century A.D.[1] Jain polymath Hemacandra (A.D. 1089-1173) knows one edition of Śukasaptati from which he cites one episode, which is not available in the present text. This shows that the present edition is later than Hemacandra.

Next three stories (121-123) are taken from Dvātṛṃśat-puttalikā, sometimes wrongly attributed to famous Kālidāsa. It contains thirty-two popular tales told by the statues of

[1] P. 425, A History of Sanskrit Literature by Dasgupta (1947)

maidens carrying the throne of legendary Vikramāditya to King Bhoja of Dhārā. The work is clearly later than the Vetālapañcaviṃśati.[1]

Next two stories (124, 125) are taken from the Bhojaprabandha of Ballālasena, sometimes erroneously considered to be the Sena King of the same name. But this Ballālasena is another man and he belongs to the sixteenth century.[2] The Bhojaprabandha is useless as an historical document and is of little importance as a literary production. Its main object is to show the liberality of Bhoja towards scholars and poets.

The popular tales written in simple and direct prose style, conspicuously absent in the prose Kāvya, retain greater popularity and wider appeal. This is evident by their translations into modern Indian languages. Some of these tales contained in the Śukasaptati have been translated into Persian by the beginning of the fourteenth century A.D.

The last piece (126) in the collection is taken from the unpublished manuscript of the poem Abhinavagītagovinda composed by Gajapati Puruṣottamadeva (A.D. 1466-1497), King of Orissa. Worthy son of a worthy father, Gajapati Kapilendra (A.D. 1435-1466), Puruṣottama maintains his ancestral territories against the combined onslaughts of the Sultans of Bengal and of the Bahamani Kingdom. Highly educated and cultured, King Puruṣottama is also an accomplished author. Many of his works are still extant mainly in manuscripts. The Abhinavagītagovinda has been written probably in the later part of his reign to replace Jayadeva's Gītagovinda, the recitation of which has been introduced as a part of the daily worship of Jagannātha of Purī by Narasiṃha II (A.D. 1279-1306), a Gaṅga King

[1] P. 292, A History of Sanskrit Literature by Keith (1928)
[2] P. 293, A History of Sanskrit Literature by Keith (1928)

of Orissa. Puruṣottama's attempt to replace the Gītagovinda has failed, because according to the tradition maintained in the Bhaktamāla works, Lord Jagannātha has preferred Jayadeva's Gītagovinda to that of the King.

सूचीपत्रम्

विषयाः			पृष्ठाङ्काः
ऋग्वेदसंहिता	१	उषाः	१
	२	धनान्नदानम्	१
	३	देवीसूक्तम्	२
वाजसनेय-संहिता	४	ज्योतिषां ज्योतिः	३
अथर्ववेदसंहिता	५	व्रात्यकथा	४
शतपथब्राह्मणम्	६	मनुमत्स्यकथा	४
वृहदारण्यकोपनिषत्	७	देवासुरमनुष्याणां कर्त्तव्यनिर्णयः	५
छान्दोग्योपनिषत्	८	जावालसत्यकामकथा	६
	९	प्राणानां श्रेष्ठत्वनिरूपणम्	७
	१०	सत्‌वस्तुनिर्णयः	८
कठोपनिषत्	११	आत्मनिरूपणम्	९
श्वेताश्वतरोपनिषत्	१२	अमृतत्वलाभः	१०
मुण्डकोपनिषत्	१३	द्वे विद्ये	११
वृहद्देवता	१४	अत्रिनप्तुः श्यावाश्वस्य पत्नीलाभः	१२
सर्वदर्शनसंग्रहः	१५	चार्वाकदर्शनम्	१४
कौटिलीयम् अर्थशास्त्रम्	१६	दूतप्रणिधिः	१६
मनुसंहिता	१७	देशविभागः	१७
ललितविस्तरः	१८	वोधिसत्त्वेन पायसभक्षणम्	१८
रामायणम्	१९	शूर्पणखायाः कर्णनासच्छेदनम्	१९
	२०	सीताहरणम्	२१
	२१	वर्षावर्णनम्	२६
	२२	कुम्भकर्णनिधनम्	२७
	२३	रामराज्यवर्णनम्	२९
	२४	गङ्गाष्टकम्	३१

विषयाः			पृष्ठाङ्काः
महाभारतम्	२५	जनमजयकथा	३२
	२६	वकासुरवधः	३३
	२७	नलदमयन्तीसंवादः	३५
	२८	धृतराष्ट्रदुर्योधनसंवादः	३६
	२९	दुःशासननिधनम्	४१
श्रीमद्भगवद्गीता	३०	ज्ञानकर्मसंन्यासयोगः	४३
बुद्धचरितम्	३१	बुद्धदेवजन्मपरिग्रहः	४५
अश्वघोषकृतम्	३२	जीर्णरुग्नमृतप्रव्रजितदर्शनम्	४६
	३३	बिम्बिसारसिद्धार्थसंवादः	४९
	३४	शकराजरुद्रदाम्नः जुनागडस्थशिलालेखः	५१
अवदानशतकम्	३५	श्रीमती	५२
	३६	श्रेष्ठभिक्षा	५३
	३७	कुणालसुन्दरकथा	५५
पञ्चरात्रम्	३८	धार्त्तराष्ट्रपराजयः	५६
अभिषेकनाटकम्	३९	सीताया अग्निशुद्धिः	५८
बालचरितम्	४०	कालियदमनम्	५९
पञ्चतन्त्रम्	४१	वणिक्पुत्रतुलादण्डबालकानां कथा	६०
	४२	नरपतियुधिष्ठिराख्यकुलालकथा	६२
	४३	नन्दवररुचितद्भार्य्याणां कथा	६३
	४४	पण्डितमूर्खाणां चतुर्णां ब्राह्मणबटूनां कथा	६३
दिव्यावदानम्	४५	अशोकस्य राज्यलाभः	६५
	४६	गुप्तसम्राट्समुद्रगुप्तस्य हरिषेणकृतप्रशस्तिः	६८
विष्णुपुराणम्	४७	भारतवर्षवर्णनम्	६९
	४८	सगराख्यानम्	७१
मालविकाग्निमित्रम्	४९	कालिदासकृतेः समर्थनम्	७३
	५०	अग्निमित्रस्य कञ्चुकिना संवादः	७४

विषयाः

विक्रमोर्वशीयम्	५१	देवराजानुग्रहः	७५
अभिज्ञानशकुन्तलम्	५२	दुष्मन्तशकुन्तलयोर्मिलनम्	७६
कुमारसम्भवम्	५३	उमामहेश्वरसंवादः	७८
मेघदूतम्	५४	पूर्वमेघः	८२
	५५	उत्तरमेघः	८५
रघुवंशम्	५६	सीतायाः पातालप्रवेशः	८६
	५७	गुप्तसम्राट्कुमारगुप्तस्य राज्यकाले वत्सभट्टिरचितरविभवनशिलालिपिः	८८
	५८	श्रीयशोधर्मणः मान्दाशोरस्थः स्तम्भलिपिः	९०
किरातार्जुनीयम्	५९	भीमोपदेशः	९२
	६०	महाराजहर्षवर्द्धनस्य ताम्रशासनम्	९४
कादम्बरी	६१	चन्द्रापीडजन्मवर्णनम्	९६
	६२	पत्रलेखामिलनम्	९७
हर्षचरितम्	६३	हर्षबाणभट्टसंवादः	९८
	६४	हर्षवर्द्धनस्य प्रतिज्ञा	९९
रत्नावली	६५	कोसलग्रहणम्	१०१
	६६	रविकीर्तिकृतद्वितीयपुलकेशिप्रशस्तिः	१०२
	६७	भर्तृहरिशतकत्रयम्	१०५
दशकुमारचरितम्	६८	उपहारवर्मणः कथा	१०८
	६९	मित्रगुप्तस्य कथा	११०
भट्टिकाव्यम्	७०	रामेण सह बिभीषणस्य मिलनम्	११२
उत्तररामचरितम्	७१	रामेण सह कुशलवयोर्मिलनम्	११३
मालतीमाधवम्	७२	भवभूतिपरिचयः	११५
शिशुपालवधम्	७३	शिशुपालकृतश्रीकृष्णनिन्दनम्	११६
	७४	चम्पायाम् इन्द्रभद्रेश्वरप्रतिष्ठा	११८
	७५	चम्पाराजस्य इन्द्रवर्मणः चरितम्	११९

विषयाः			पृष्ठाङ्काः
	७६	पालसम्राजो धर्मपालदेवस्य प्रशस्तिः	१२१
वेणीसंहारम्	७७	अश्वत्थाम्नः कर्त्तव्यनिर्णय	१२३
	७८	शङ्कराचार्य्यकृतगङ्गास्तवः	१२८
	७९	मोहमुद्गरः	१३०
हितोपदेशः	८०	ब्राह्मणशक्तुशरावकथा	१३१
	८१	ब्राह्मणच्छागधूर्त्तत्रयकथा	१३२
मुद्राराक्षसम्	८२	राक्षसेन चन्द्रगुप्तस्य अमात्यपदग्रहणम्	१३२
चण्डकौशिकम्	८३	विश्वामित्रहरिश्चन्द्रसवादः	१३४
श्रीमद्भागवतम्	८४	गृहस्थकर्त्तव्यम्	१३६
नलचम्पूः	८५	ब्राह्मणदमयन्तीसंवादः	१३८
कूमपुराणम्	८६	वामनावतारवर्णनम्	१४१
	८७	यवद्वीपराजस्य एर्लङ्गदेवस्य प्रशस्तिः	१४२
बृहत्कथामञ्जरी	८८	बृहत्कथारचना	१४३
कथासरित्सागरः	८९	मूढभ्रातृद्वयकथा	१४७
सोमदेवकृतः	९०	सुवर्णमुग्धकथा	१४८
	९१	मूर्खभृत्यकथा	१४८
	९२	अपूपिकामुग्धकथा	१४९
	९३	मूर्खदासकथा	१५०
	९४	मूर्खशिष्यद्वयकथा	१५०
	९५	तण्डुलभक्षककथा	१५१
	९६	मूर्खविप्रपुत्रकथा	१५२
	९७	मूर्खश्रमणकथा	१५२
	९८	टक्कमूर्खकथा	१५३
	९९	मार्जारमुग्धकथा	१५४
	१००	मूर्खग्राम्यकथा	१५६
	१०१	मूर्खपुरुषकथा	१५६

विषयाः			पृष्ठाङ्काः
	१०२	मुग्धपशुपालकथा	१५७
	१०३	पितृगुणाख्यानमुग्धकथा	१५७
	१०४	तैलमुग्धकथा	१५८
वेतालपञ्चविंशतिः	१०५	अनङ्गरत्याः विज्ञानवित्पतिलाभः	१५८
	१०६	राज्ञः स्वकर्मणि मनःसंयोगः	१६०
	१०७	तापसस्य देहान्तरग्रहणम्	१६१
	१०८	अवर्णनीयसम्बन्धः	१६२
मृच्छकटिकम्	१०९	आर्य्यकचारुदत्तसंवादः	१६४
श्रीश्रीचण्डी	११०	देवीमहिषासुरविग्रहः	१६६
राजतरङ्गिणी	१११	गौडानां स्वामिभक्तिः	१६७
	११२	इट्टिलजयापीडसंवादः	१६८
रामचरितम्	११३	रामपालेन वरेन्द्रभूमेरुद्धरणम्	१७०
	११४	सेनराजविजयसेनस्य राज्यकाले उमापतिधरकृतप्रशस्तिः	१७२
नैषधचरितम्	११५	नारायणस्तुतिः	१७५
श्रीगीतगोविन्दम्	११६	दशावतारस्तोत्रम्	१७७
शुकसप्ततिः	११७	कलहप्रियाख्यानम्	१७८
	११८	विप्रभूतकथा	१८०
	११९	शकटालकथा	१८१
	१२०	ब्राह्मणचर्मकारसंवादः	१८२
द्वात्रिंशत्पुत्तलिका	१२१	कमलाकरस्य विद्यार्जनम्	१८३
	१२२	विक्रमकृतब्राह्मणरक्षा	१८४
	१२३	पुत्रेषु पितृसम्पद्वण्टनम्	१८५
भोजप्रबन्धः	१२४	भोजदारुशीर्षविप्रसंवादः	१८६
	१२५	विप्रभोजसंवादः	१८९
	१२६	अभिनवगीतगोविन्दम्	१८९

CONTENTS

Subject		*(Translation)*	*page*
The Ṛgveda	1	Uṣāḥ	1
	2	Dhanānna-Dānam	2
	3	Devī-sūktam	3
Vājasaneyi-Saṃhitā	4	Light's Light	4
Atharva-veda-Saṃhitā	5	The Vrātyas	5
Śatapatha-Brāhmaṇa	6	The story of Manu and the Fish	6
Bṛhadāraṇyaka-Upaniṣad	7	The duties of Gods, Asuras and Men	7
The Chāndogya-Upaniṣad	8	The story of Jābāla Satyakāma	8
	9	The greatest of the organs	9
	10	The true nature of matter	10
The Kaṭha-Upanisad	11	The quest for self	12
Śvetāśvataropaniṣad	12	Attainment of Immortality	14
Muṇḍaka-Upaniṣad	13	Two-fold knowledge	15
Bṛhad-Devatā	14	Atri's grandson Śyāvāśva gets a wife	16
	15	The Philosophy of Cārvāka	19
Arthaśāstra of Kauṭilya	16	The Mission of Envoys	21
Manu-Saṃhitā	17	The divisions of India	23
Lalita-Vistara	18	The Bodhisattva eats the pāyasa	23
The Rāmāyaṇa	19	The story of Śūrpaṇakhā	25
	20	The abduction of Sītā	27
	21	The rainy season	32
	22	The killing of Kumbhakarṇa	34
	23	Description of the Kingdom of Rāma	36

	24	The group of eight verses in praise of the river Gaṅgā	38
The Mahābhārata	25	The story of Janamejaya	40
	26	The killing of Vaka	42
	27	The story of Nala and Damayantī	44
	28	The discourse of Dhṛtarāṣṭra and Duryodhana	47
	29	The Killing of Duśśāsana	49
The Bhagavad-Gītā	30	Renunciation through knowledge	51
The Buddha-carita of Aśvaghoṣa	31	The birth of the Buddha	54
	32	The visions of the Decrepit, Ailing, Dead and Mendicant	55
	33	The discourse of Bimbisāra and Siddhārtha	60
	34	Junagarh inscription of the Śaka King Rudradāman I	64
Avadānaśatakam	35	The story of Śrīmatī	65
	36	The Noblest Charity	67
	37	The story of Kuṇāla and Sundara	69
Pañcarātram	38	Dhṛtarāṣṭra's sons beaten back	70
Abhiṣekanāṭakam	39	The Ordeal by fire of Sītā	72
Bālacaritam	40	Kāliya Vanquished	73
Pañcatantram	41	The story of rats that ate iron	74
	42	The story of Yudhiṣṭhira the potter and the king	76

	43	The story of Nanda, Vararuci and their wives	77
	44	The story of the four learned fools	78
Divyāvadānam	45	Aśoka becomes king	80
	46	The Allahabad inscription of Samudragupta	84
Viṣṇu Purāṇam	47	The description of Bhāratavarṣa	86
	48	The story of Sagara	89
Mālavikāgnimitram	49	Support of Kālidāsa's Work	91
	50	The discourse of Agnimitra and the Kañcukī	92
Vikramorvaśīyam	51	The blessings of Indra	94
Abhijñānaśakuntalam	52	The reunion of Duṣmanta and Śakuntalā	95
Kumārasambhabam	53	The discourse of Umā and Maheśvara	99
Megha-dūtam	54	The journey of the Cloud	103
	55	The description of Alakā	106
Raghuvaṃśam	56	Sītā disappears into the nether-world	108
	57	Inscription at the Temple of the Sun God	111
	58	The Mandasar stone pillar inscription of Yaśodharman	115
Kirātārjunīyam	59	The advice of Bhīma	117
	60	Bānskhera copper plate inscription of Harṣavardhana	120
Kādambari	61	The birth of Candrāpīḍa	121
	62	Candrāpīḍa meets Patralekhā	123

Harṣa-caritam	63	The meeting of Harṣa & Bāṇa	124
	64	Harṣavardhana takes an Oath	126
Ratnāvalī	65	Conquest of Kośala	128
	66	Aihole inscription of Pulakeśin II	129
	67	The three śatakas of Bhartṛhari	133
Daśakumāra-caritam	68	The story of Upahāravarman	136
	69	The story of Mitragupta	138
Bhaṭṭikāvyam	70	Meeting of Vibhīṣaṇa with Rāma	141
Uttara-Rāmacaritam	71	The meeting of Kuśa and Lava with Rāma	143
Mālatī-Mādhavam	72	Bhavabhūti introduced to audience	145
Śiśupāla-badham	73	Vilification of Lord Kṛṣṇa by Śiśupāla	146
	74	Inscription of Indravarman I of Campā	150
	75	The Praśasti of Indravarman, King of Campā	152
	76	Khalimpur copper plate inscription of Dharmapāla	153
Veṇīsaṃhāram	77	Determination of the duties of Aśvatthāman	156
	78	A Hymn of praise to Gaṅgā	162
	79	The mallet to strike out delusion	164
Hitopadeśa	80	The story of the Brāhmaṇa and dish of flour	166

	81	The story of the Brāhmaṇa and the three Knaves	167
Mudrā-rākṣasam	82	Rākṣasa's acceptance of the post of a Minister of Candragupta	168
Caṇḍakauśikam	83	The conversation of Viśvāmitra and Hariścandra	170
Srīmad-Bhāgavatam	84	Duties of a householder	172
Nalacampū	85	Communication of tidings by Brāhmaṇa to Damayantī	175
Kūrma-purāṇam	86	The incarnation in the form of a dwarf	177
	87	The eulogy of Erlaṅgadeva, the lord of Java	179
Bṛhatkathāmañjarī	88	The composition of Bṛhatkathā	183
The Kathāsaritsāgara	89	The story of the foolish brothers who divided all they had	186
	90	The story of the fool who saw gold in the water	187
	91	The story of the servants who kept rain off the trunks	187
	92	The story of the fool and the cakes	188
	93	The story of the servant who looked after the door	189
	94	The story of the teacher and his two jealous pupils	189
	95	The story of the fool who nearly choked with rice	190

	96	The story of the foolish boy who went to a village for nothing	191
	97	The story of the Buddhist monk bitten by a dog	191
	98	The story of the foolish Ṭakka who suffered being burnt alive	192
	99	The story of the foolish teacher and his pupils who never saw a cat	193
	100	The story of the fool and his milch cow	195
	101	The story of the fool who mixed fire and water	195
	102	The story of the foolish herdsman	196
	103	The story of the Brahmacārin's son	196
	104	The story of the fool who spilt oil	197
Vetāla-Pañcaviṃśati	105	Anaṅgarati secures a husband	197
	106	King Yaśaḥketu looks after the State	199
	107	The ascetic enters a new body	201
	108	Undeterminable relationship	203
Mṛcchakaṭikam	109	The dialogue of Āryaka and Cārudatta	205
Devī-Māhātmya	110	The battle between the Goddess and Mahiṣāsura	207

Rājataraṅgiṇī	111	The loyalty of servants of the King of Gauḍa	210
	112	The discourse of Iṭṭila and Jayāpīḍa	211
Rāmacaritam	113	The restoration of Varendrī by Rāmapāla	214
	114	Devapāra inscription of King Vijayasena	217
Naiṣadhacaritam	115	Praise of Nārāyaṇa	221
Gītagovindam	116	The hymn to the ten Incarnations	223
Śukaśaptati	117	The story of Kalahapriyā	225
	118	Story of a Brāhmaṇa and a ghost	226
	119	The story of Śakaṭāla	228
	120	The story of a Brāhmaṇa and a shoe-maker	229
Dvātriṃśat-Puttalikā	121	Acquisition of learning by Kamalākara	230
	122	Saving a Brāhmaṇa's life by Vikrama	232
	123	Partition of paternal property amongst sons	233
Bhoja Prabandha	124	The meeting of Bhoja with the Brāhmaṇa carrying wood on the head	235
	125	Conversation of Bhoja with a Brāhmaṇa	236
	126	Abhinava-Gītagovindam	238

SANSKRIT TEXT

संस्कृत-साहित्य-संग्रहः

१

ऋग्वेद-संहिता

उषाः

पञ्चममण्डलम्। अशीतितमं सूक्तम्।

द्युतद्यामानं बृहतीमृतेन ऋतावरीमरुणप्सुं विभातीम्।
देवीमुषसं स्वरावहन्तीं प्रति विप्रासो मतिभिर्जरन्ते ॥१॥
एषा जनं दर्शता बोधयन्ती सुगान् पथः कृण्वती यात्यग्रे।
बृहद्रथा बृहती विश्वमिन्वोषा ज्योतिर्यच्छत्यग्रे अह्नाम् ॥२॥
एषा गोभिररुणेभिर्युजानाऽस्रेधन्ती रयिमप्रायु चक्रे।
पथो रदन्ती सुविताय देवी पुरुष्टुता विश्ववारा वि भाति ॥३॥
एषा व्येनी भवति द्विबर्हा आविष्कृण्वाना तन्वं पुरस्तात्।
ऋतस्य पन्थामन्वेति साधु प्रजानतीव न दिशो मिनाति ॥४॥
एषा शुभ्रा न तन्वो विदानोर्ध्वेव स्नाती दृशये नो अस्थात्।
अप द्वेषो बाधमाना तमांस्युषा दिवो दुहिता ज्योतिषागात् ॥५॥
एषा प्रतीची दुहिता दिवो नॄन् योषेव भद्रा नि रिणीते अप्सः।
व्यूर्ण्वती दाशुषे वार्य्याणि पुनर्ज्योतिर्युवतिः पूर्वथाकः ॥६॥

धनान्नदानम्

दशम-मण्डलम्। सप्तदशाधिकशततमं सूक्तम्।

न वा उ देवाः क्षुधम् इद् वधं ददुरुताशितम् उप गच्छन्ति मृत्यवः।
उतो रयिः पृणतो नोप दस्यत्युतापृणन् मर्डितारं न विन्दते ॥१॥

य आध्राय चकमानाय पित्वोऽन्नवान्-त्सन् रफितायो-पजग्मुषे।
स्थिरम् मनः कृणुते सेवते पुरोतो चित् स मर्डितारम् न विन्दते ।।२।।
स इद् भोजो यो गृहवे ददात्यन्नकामाय चरते कृशाय।
अरम् अस्मै भवति यामहूता उतापरीषु कृणुते सखायम् ।।३।।
न स सखा यो न ददाति सख्ये सचाभूवे सचमानाय पित्वः।
अपास्मात् प्रेयान् न तदोको अस्ति पृणन्तम् अन्यम् अरणम् चिद् इच्छेत् ।।४।।
पृणीयाद् इन् नाधमानाय तव्यान् द्राघीयांसम् अनु पश्येत पन्थाम्।
ओ हि वर्त्तन्ते रथ्येव चक्रान्यमन्यम् उप तिष्ठन्त रायः ।।५।।
मोघम् अन्नम् विन्दते अप्रचेताः सत्यम् ब्रवीमि बध इत् स तस्य।
नार्यमणं पुष्यति नो सखायम् केवलाघो भवति केवलादी ।।६।।
कृषन्नित् फाल आशितं कृणोति यन्नध्वानम् अप वृङक्ते चरित्रैः।
वदन् ब्रह्मावदतो वनीयान् पृणन्नापिरपृणन्तम् अभि ष्यात् ।।७।।
एक पाद् भूयो द्विपादो वि चक्रमे द्विपात् त्रिपादम् अभ्येति पश्चात्।
चतुष्पाद् एति द्विपदाम् अभिस्वरे सम्पश्यन् पङ्क्तीरुपतिष्टमानः ।।८।।
समौ चिद्धस्तौ न समं विविष्टः सम्मातरा चिन्न समं दुहाते।
यमयोश्चिन् न समा वीर्य्याणि ज्ञाती चित् सन्तौ न समम् पृणीतः ।।९।।

२

देवीसूक्तम्

दशम-मण्डलम्। पञ्चविंशत्यधिकशततमं सूक्तम्।

अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः।
अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा ।।१।।
अहं सोममाहनसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम्।
अहं दधामि द्रविणं हविष्मते सुप्राव्ये यजमानाय सुन्वते ।।२।।
अहं राष्ट्री संगमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम्।
तां मा देवा व्यदधुः पुरुत्रा भूरिस्थात्रां भूर्य्यावेशयन्तीम् ।।३।।
मया सो अन्नमत्ति यो विपश्यति यः प्राणिति य ईं शृणोत्युक्तम्।
अमन्तवो मां त उप क्षियन्ति श्रुधि श्रुत श्रद्धिवं ते वदामि ।।४।।

अहमेव स्वयमिदं वदामि जुष्टं देवेभिरुत मानुषेभिः।
यं कामये तं तमुग्रं कृणोमि तं ब्रह्माणं तमृषिं तं सुमेधाम् ।।५।।
अहं रुद्राय धनुरातनोमि ब्रह्मद्विषे शरवे हन्तवा उ।
अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आ विवेश ।।६।।
अहं सुवे पितरमस्य मूर्द्धन् मम योनिरप्स्वन्तः समुद्रे।
ततो वि तिष्ठे भुवनानु विश्वोतामूं द्यां वर्ष्मणोप स्पृशामि ।।७।।
अहमेव वात इव प्र वाम्यारभमाणा भुवनानि विश्वा।
परो दिवा पर एना पृथिव्यैतावती महिना सं बभूव ।।८।।

४

वाजसनेयि-संहिता

चतुस्त्रिंशोऽध्यायः

ज्योतिषांज्योतिः

यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवैति।
दूरंगमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसंकल्पमस्तु ।।१।।
येन कर्माण्यपसो मनीषिणो यज्ञे कृण्वन्ति विदथेषु धीराः।
यदपूर्वं यक्षमन्तः प्रजानां तन्मे मनः शिवसंकल्पमस्तु ।।२।।
यत् प्रज्ञानमुत चेतो धृतिश्च यज्ज्योतिरन्तरमृतं प्रजासु।
यस्मान्न ऋते किं च न कर्म क्रियते तन्मे मनः शिवसंकल्पमस्तु ।।३।।
येनेदं भूतं भुवनं भविष्यत् परिगृहीतम् अमृतेन सर्वम्।
येन यज्ञस्तायते सप्तहोता तन्मे मनः शिवसंकल्पमस्तु ।।४।।
यस्मिन्नृचः साम यजूंषि यस्मिन् प्रतिष्ठिता रथनाभाविवाराः।
यस्मिंश्चित्तं सर्वमोतं प्रजानां तन्मे मनः शिवसंकल्पमस्तु ।।५।।
सुषारथिरश्वानिव यन्मनुष्यान् नेनीयतेऽभीशुभिर्वाजिन इव।
हृत् प्रतिष्ठं यदजिरं जविष्ठं तन्मे मनः शिवसंकल्पमस्तु ।।६।।

५

अथर्ववेद्-संहिता

पञ्चदशं काण्डम्

प्रथमेऽनुवाके प्रथमं पर्य्यायसूक्तम्

व्रात्यकथा

व्रात्य आसीदीयमान एव स प्रजापतिः समैरयत् ।।१।।
स प्रजापतिः सुवर्णमात्मन्नपश्यत् तत् प्राजनयत् ।।२।।
तदेकमभवत्, तल्ललाममभवत्, तन्महदभवत्, तज्ज्येष्ठम् अभवत्,
तद् ब्रह्माभवत्, तत् तपोभवत्, तत् सत्यमभवत्, तेन प्राजायत ।।३।।
सो बर्द्धत, स महानभवत्, स महादेवोभवत् ।।४।।
स देवानामीशां पर्य्यैत्, स ईशानोभवत् ।।५।।
स एकव्रात्योभवत्, स धनुरादत्त, तदेवेन्द्रधनुः ।।६।।
नीलमस्योदरं लोहितं पृष्ठम् ।।७।।
नीलेनैवाप्रियं भ्रातृव्यं प्रोर्णोति,
लोहितेन द्विषन्तं विध्यतीति ब्रह्मवादिनो वदन्ति ।।८।।

६

शतपथब्राह्मणम्

प्रथमं काण्डम्

अष्टमोऽध्यायः

मनुमत्स्यकथा

मनवे ह वै प्रातः। अवनेग्यम् उदकम् आजह्रुः। यथेदं पाणिभ्याम् अवनेजनाय आहरन्ति एवं तस्य अवनेनिजानस्य मत्स्यः पाणी आपेदे। स ह अस्मै वाचम् उवाद, बिभृहि मा पारयिष्यामि त्वेति। कस्मात् मा

पारयिष्यसीति [मनुरुवाच]। औघ इमाः सर्वाः प्रजा निर्वोढ़ा ततस्त्वा पारयितास्मीति [मत्स्य आह]। कथं ते भृतिरिति [मनुराह]। स होवाच, यावद् वै क्षुल्लका भवामो बह्वी वै नः तावन् नाष्ट्रा भवत्युत मत्स्य एव मत्स्यं गिलति; कुम्भ्यां मा अग्रे बिभरासि, स यदा ताम् अतिवर्धाऽ अथ कर्षुं खात्वा तस्यां मा बिभरासि, स यदा ताम् अतिवर्धाऽ अथ मा समुद्रम् अभ्यवहरासि, तर्हि वा अतिनाष्ट्रो भवितास्मीति।

शश्वद् ह झष आस। स हि ज्येष्ठं वर्धते। अथ इतिथीं समां तदा औघ आगन्ता तन्मा नावम् उपकल्प्य उपासासै। स [त्वम्] औघे उत्थिते नावम् आपद्यासै ततस्त्वा पारयितास्मीति [मत्स्य आह]। तम् एवं भृत्वा समुद्रम् अभ्यवजहार मनुः। स यतिथीं तत्समां परिदिदेश ततिथीं समां नावम् उपकल्प्य उपासाञ्चक्रे सः [मनुः]। औघे उत्थिते नावम् आपेदे [मनुः]।

तं स मत्स्य उपन्यापुप्लुवे। तस्य शृङ्गे नावः पाशं प्रतिमुमोच [मनुः]। तेन एतम् उत्तरं गिरिम् अतिदुद्राव।

स [मत्स्यः] होवाच, अपीपरं वै त्वा, वृक्षे नावं प्रतिवध्नीष्व, तं तु त्वा मा गिरौ सन्तम् उदकम् अन्तश्छैत्सीद्, यावद् उदकं समवायात् तावत् तावद् अन्ववसर्पासीति। स ह [मनुः] तावत् तावदेव अन्ववससर्प। तद् अपि एतद् उत्तरस्य गिरेः मनोः अवसर्पणम् इति। औघो ह ताः सर्वाः प्रजा निरुवाह। अथ इह मनुः एव एकः परिशिशिषे।

७

बृहदारण्यकोपनिषत्

पञ्चमोऽध्यायः

द्वितीयं ब्राह्मणम्

देवासुरमनुष्यानां कर्त्तव्यनिर्णयः

त्रयाः प्राजापत्याः प्रजापतौ पितरि ब्रह्मचर्य्यम् ऊषुर्देवा मनुष्या असुराः। उषित्वा ब्रह्मचर्य्यं देवा ऊचुर्ब्रवीतु नो भवान् इति। तेभ्यो

हैतद् अक्षरम् [प्रजापतिः] उवाच—द इति व्यज्ञासिष्टा इति? व्यज्ञासिष्मेति [देवाः] होचु दाम्यत इति न आत्थेति। [प्रजापतिः] ओमिति होवाच, व्यज्ञासिष्टेति।

अथ हैनं मनुष्या ऊचुर्ब्रवीतु नो भवानिति। तेभ्यो हैतद् एवाक्षरम् [प्रजापतिः] उवाच—द इति, व्यज्ञासिष्टा इति। व्यज्ञासिष्मेति [मनुष्याः] हो चुर्दत्तेति न आत्थेति। [प्रजापतिः] ओमिति होवाच व्यज्ञासिष्टेति।

अथ हैनमसुरा ऊचुर्ब्रवीतु नो भवानिति। तेभ्यो हैतद् एवाक्षरम् [प्रजापतिः] उवाच—द इति व्यज्ञासिष्टेति। व्यज्ञासिष्मेति [असुराः] होचुर्दयध्वमिति न आत्थेति। [प्रजापतिः] ओमिति होवाच व्यज्ञासिष्टेति।

तदेतदेवैषा दैवी वागनुवदति स्तनयित्नुर्द-द-द इति-दाम्यत दत्त दयध्वमिति। तदेतत्रयं शिक्षेद्दमं दानं दयामिति।

८

छान्दोग्योपनिषत्

चतुर्थोऽध्यायः

चतुर्थः खण्डः

जावालसत्यकामकथा

सत्यकामो ह जाबालो जबालां मातरमामन्त्रयाञ्चक्रे ब्रह्मचर्य्यं भवति विवत्स्यामि किं गोत्रो नु अहमस्मीति।

सा हैनमुवाच नाहमेतद् वेद तात यद्गोत्रस्त्वमसि; बह्वहं चरन्ती परिचारिणी यौवने त्वामलभे; साहमेतन्न वेद यद्गोत्रस्त्वमसि। जबाला तु नामाहमस्मि; सत्यकामो नाम त्वमसि, स सत्यकाम एव जाबालो ब्रवीथा इति।

स ह हारिद्रुमतं गौतमम् एत्योवाच ब्रह्मचर्य्यं भगवति वत्स्याम्युपायं भगवन्तमिति। तं [गौतमः] होवाच किंगोत्रो नु सोम्यासीति। स होवाच नाहमेतद् वेद भो यद्गोत्रोऽहमस्मि। अपृच्छं मातरं, सा मा

प्रत्यवदीद् बह्वहं चरन्ती परिचारिणी यौवने त्वामलभे; साहमेतन्न वेद यद्गोत्रस्त्वमसि। जबाला तु नामाहमस्मि, सत्यकामो नाम त्वमसीति; सोऽहं सत्यकामो जाबालोऽस्मि भो इति।

तं [गौतमः] होवाच नैतद् अब्राह्मणो विवक्तुम् अर्हति, समिधं सौम्य आहर उप त्वा नेष्ये न सत्याद् अगा इति।

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पञ्चमोऽध्यायः

प्रथमः खण्डः

प्राणानां श्रेष्ठत्वनिरूपणम्

अथ ह प्राणा अहंश्रेयसि व्यूदिरेऽहं श्रेयानस्मि अहं श्रेयान् अस्मीति। ते ह प्राणाः प्रजापतिं पितरम् एत्य ऊचुर्भगवन् को नः श्रेष्ठ इति। तान् [प्रजापतिः] होवाच यस्मिन् व उत्क्रान्ते शरीरं पापिष्ठतरमिव दृश्येत स वः श्रेष्ठ इति।

सा ह वागुच्चक्राम, सा संवत्सरं प्रोष्य पर्य्येत्य उवाच कथम् अशकत ऋते मत् जीवितुमिति। यथा कला अवदन्त प्राणन्तः प्राणेन पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति। प्रविवेश ह वाक्।

चक्षुर्होच्चक्राम। तत् संवत्सरं प्रोष्य पर्य्येत्य उवाच कथम् अशकत ऋते मत् जीवितुमिति। यथा अन्धा अपश्यन्तः प्राणन्तः प्राणेन वदन्तो वाचा शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति। प्रविवेश ह चक्षुः।

श्रोत्रं होच्चक्राम। तत् संवत्सरं प्रोष्य पर्य्येत्य उवाच कथम् अशकत ऋते मत् जीवितुमिति। यथा बधिरा अशृण्वन्तः प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा ध्यायन्तो मनसैवमिति। प्रविवेश ह श्रोत्रम्।

मनो होच्चक्राम। तत् संवत्सरं प्रोष्य पर्य्येत्य उवाच कथम् अशकत ऋते मत् जीवितुमिति। यथा बाला अमनसः प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेणैवमिति। प्रविवेश ह मनः।

अथ ह प्राण उच्चिक्रमिषन् स यथा सुहयः पड्वीश-शङ्कून् सङ्खिदेत् एवमितरान् प्राणान् समखिदत् तं ह अभिसमेत्य ऊचुर्भगवन्नेधि त्वं नः श्रेष्ठोऽसि; मोत्क्रमीरिति ।

१०

सत्वस्तुनिर्णयः

षष्ठोऽध्यायः—प्रथमः खण्डः

श्वेतकेतुः ह आरुणेयः आस। तं ह पितोवाच श्वेतकेतो वस ब्रह्मचर्य्यं न वै सौम्य अस्मत्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवतीति। स ह द्वादशवर्षः उपेत्य चतुर्विंशतिवर्षः सर्वान् वेदान् अधीत्य महामना अनूचानमानी स्तब्ध एयाय। तं ह पिता उवाच श्वेतकेतो यन्नु सोम्य इदं महामना अनूचानमानी स्तब्धः असि उत तमादेशम् अप्राक्ष्यः।

येनाश्रुतं श्रुतं भवति अमतं मतम् अविज्ञातं विज्ञातमिति। [श्वेतकेतुराह] कथं नु भगवः स आदेशो भवतीति। [पितोवाच] यथा सोम्य एकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद् वाचारम्भणं विकारो नामधेयं मृत्तिका इत्येव सत्यम्। यथा सोम्य एकेन लोहमणिना सर्वं लोहमयं विज्ञातं स्याद् वाचारम्भणं विकारो नामधेयं लोहमित्येव सत्यम्। यथा सोम्य एकेन नखनिकृन्तनेन सर्वं कार्ष्णायसं विज्ञातं स्याद् वाचारम्भणं विकारो नामधेयं कृष्णायसमेव सत्यम् एवम् सोम्य स आदेशो भवतीति।

[श्वेतकेतुराह] न वै नूनं भगवन्तः ते एतद् अवेदिषुर्यद् हि एतद् अवेदिष्यन् कथं मे नावक्ष्यन्निति। भगवान् तु एव मे तद् ब्रवीतु इति। तथा सोम्येति [पिता] होवाच। सद् एव सोम्य इदम् अग्रे आसीद् एकम् एव अद्वितीयम्।

तद् [सत्] ऐक्षत बहु स्यां प्रजायेय इति। तत्तेजोऽसृजत। तत्तेज ऐक्षत बहु स्यां प्रजायेय इति। तदपोऽसृजत। तस्माद् यत्र क्व च शोचति स्वेदते वा पुरुषस्तेजस एव तद् अधि आपो जायन्ते।

ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति। ता अन्नमसृजन्त; तस्माद् यत्र क्व च वर्षति तदेव भूयिष्ठमन्नं भवति अद्भ्यः एव तदधि अन्नाद्यं

जायते। तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्ति आण्डजं जीवजम् उद्भिज्जमिति। सेयं देवता [सत्स्वरूपा] ऐक्षत हन्त अहम् इमास्तिस्रो देवताः [तेजोऽबन्नरूपाः] अनेन जीवेन आत्मना अनुप्रविश्य नामरूपे व्याकरवाणीति।

तासां त्रिवृतं त्रिवृतम् एकैकां करवाणीति सेयं देवता [संकल्प्य] इमास्तिस्रो देवता अनेनैव जीवेन आत्मना अनुप्रविश्य नामरूपे व्याकरोत्।

११

कठोपनिषत्

प्रथमोऽध्यायः द्वितीयोऽध्यायश्च

आत्मनिरूपणम्

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषं सिनीतः।
तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद् य उ प्रेयो वृणीते॥१॥
श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ सम्परीत्य विविनक्ति धीरः।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद् वृणीते॥२॥
अविद्यायामन्तरे वर्त्तमानाः स्वयं धीराः पण्डितम्मन्यमानाः।
दन्द्रम्यमाणाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः॥३॥
तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम्।
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति॥४॥
एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम्।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत्॥५॥
न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित्।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे॥६॥
हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम्।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते॥७॥
अशरीरं शरीरेषु अनवस्थितेष्ववस्थितम्।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति॥८॥

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ।।६।।
उत्तिष्ठत जाग्रत प्राप्य वरान् निबोधत।
क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत् कवयो वदन्ति ।।१०।।
अशब्दमस्पर्शमरूपमव्ययं तथारसं नित्यमगन्धवच्च यत्।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तं मृत्युमुखात् प्रमुच्यते ।।११।।
अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ।।१२।।
वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ।।१३।।
सूर्य्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ।।१४।।
एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ।।१५।।
नित्योऽनित्यानां चेतनश्चेतनानाम् एको बहूनां यो विदधाति कामान्।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् ।।१६।।

१२

श्वेताश्वतरोपनिषत्

तृतीयोऽध्यायः चतुर्थोऽ

अमृतत्वलाभः

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात्।
तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ।।१।।
यस्मात् परं नापरमस्ति किञ्चित् यस्मान्नाणीयो न ज्यायोऽस्ति किञ्चित्।
वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वम् ।।२।।
अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः।
स वेत्ति वेद्यं न तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम् ।।३।।

अणोरणीयान् महतो महीयान् आत्मा गुहायां निहितोऽस्य जन्तोः।
तमक्रतुं पश्यति वीतशोको धातुः प्रसादान्महिमानमीशम् ॥४॥
वेदाहमेतमजरं पुराणं सर्वात्मानं सर्वगतं विभुत्वात्।
जन्मनिरोधं प्रवदन्ति यस्य ब्रह्मवादिनोऽभिवदन्ति नित्यम् ॥५॥
य एकोऽवर्णो बहुधा शक्तियोगाद् वर्णाननेकान् निहितार्थो दधाति।
वि चैति चान्ते विश्वमादौ स देवः स नो बुद्धया शुभया संयुनक्तु ॥६॥
सूक्ष्मातिसूक्ष्मं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम्।
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा शिवं शान्तिमत्यन्तमेति ॥७॥
स एव काले भुवनस्य गोप्ता विश्वाधिपः सर्वभूतेषु गूढः।
यस्मिन् युक्ता ब्रह्मर्षयो देवताश्च तमेवं ज्ञात्वा मृत्युपाशांश्छिनत्ति ॥८॥
एष देवो विश्वकर्मा महात्मा सदा जनानां हृदये सन्निविष्टः।
हृदा मनीषा मनसाभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥९॥
न सन्दृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम्।
हृदा हृदिस्थं मनसा य एनम् एवं विदुरमृतास्ते भवन्ति ॥१०॥

१२

मुण्डकोपनिषत्

द्वे विद्ये

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ। कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति, तस्मै स होवाच, द्वे विद्ये वेदितव्ये इति ह स्म यद् ब्रह्मविदो वदन्ति—परा चैवापरा च। तत्रापरा—ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति। अथ परा—यया तदक्षरमधिगम्यते।

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णम्
अचक्षुःश्रोत्रं तदपाणिपादम्।
नित्यं विभुं सर्वगतं सुसूक्ष्मं
तदव्ययं यद् भूतयोनिं परिपश्यन्ति धीराः ॥

यथोर्णनाभिः सृजते गृह्णते च
यथा पृथिव्यामोषधयः सम्भवन्ति।
यथा सतः पुरुषात् केशलोमानि
तथाक्षरात् सम्भवतीह विश्वम्॥

१४

बृहद्-देवता

पञ्चमोऽध्यायः

अत्रिनप्तुः श्यावाश्वस्य पत्नीलाभः

राजर्षिरभवद्दार्भ्यो रथवीतिरिति श्रुतः।
स यक्ष्यमाणो राजात्रिम् अभिगम्य प्रसाद्य च॥५०॥
आत्मानं कार्यमर्थं च ख्यापयन्प्राञ्जलि स्थितः।
अवृणीतर्षिमात्रेयम् आर्त्विज्यायार्चनानसम्॥५१॥
स सपुत्रोऽभ्यगच्छत्तं राजानं यज्ञसिद्धये।
श्यावाश्वश्चात्रिपुत्रस्य पुत्रः सल्वर्चनानसः॥५२॥
साङ्गोपाङ्गान्सर्ववेदान् यः पित्राध्यापितो मुदा।
अर्चनानाः सपुत्रोऽथ गत्वा नृपमयाजयत्॥५३॥
यज्ञे च विततेऽपश्यद् राजपुत्रीं यशस्विनीम्।
स्नुषा मे राजपुत्री स्याद् इति तस्य मनोऽभवत्॥५४॥
श्यावाश्वस्य च तस्यां वै सक्तमासीत्तदा मनः।
संयुज्यस्व मया राजन्निति याज्यं च सोऽब्रवीत्॥५५॥
श्यावाश्वाय सुतां दित्सुर्महिषीं स्वां नृपोऽब्रवीत्।
किं ते मतमहं कन्यां श्यावाश्वाय ददामि हि॥५६॥
अत्रिपुत्रोऽदुर्बलो हि जामाता त्वावयोरिति।
राजानमब्रवीत्सापि नृपर्षिकुलजा ह्यहम्॥५७॥

नानृषिर्नौ तु जामाता नैष मन्त्रान् हि दृष्टवान्
ऋषये दीयतां कन्या वेदस्याम्बा भवेत्तथा।)
ऋषिर्मन्त्रदृशं वेदपितरं मन्यते यतः ॥५८॥)
प्रत्याचष्टे स तं राजा सह संमन्त्र्य भार्यया।
अनृषिर्नैव जामाता कश्चिद्भवितुमर्हति ॥५९॥
प्रत्याख्यात ऋषिस्तेन वृत्ते यज्ञे न्यवर्तत।
श्यावाश्वस्य तु कन्यायां मनो नैव न्यवर्तत ॥६०॥
ततस्तौ तु निवर्तेताम् उभावेवाभिजग्मतुः।
शशीयसीं तरन्तं च पुरुमीह्ळं च पार्थिवम् ॥६१॥
तरन्तपुरुमीह्ळौ तु राजानौ वैददश्व्यृषी।*
ताभ्यां तौ चक्रतुः पूजाम् ऋषिभ्यां नृपती स्वयम् ॥६२॥
ऋषिपुत्रं महिष्याश्च दर्शयामास तं नृपः।
तरन्तानुमता चैव प्रादाद्बहुविधं वसु ॥६३॥
अजाविकं गवाश्वं च श्यावाश्वाय शशीयसी।
अत्रि याभ्यार्चितौ गत्वा पितापुत्रौ स्वमाश्रमम् ॥६४॥
अभ्यवादयतामत्रिं महर्षिं दीप्ततेजसम्।
श्यावाश्वस्य मनस्यासीन् मन्त्रस्यादर्शनादहम् ॥६५॥
न लब्धवानहं कन्यां हन्त सर्वाङ्गशोभनाम्।
अप्यहं मन्त्रदर्शी स्यां भवेद्धर्षो महान्मम ॥६६॥
इत्यरण्ये चिन्तयतः प्रादुरासीन्मरुद्गणः
ददर्श संस्थितान्पार्श्वे तुल्यरूपानिवात्मनः ॥६७॥
समानवयसश्चैव मरुतो रुक्मवक्षसः।
तांस्तुल्यवयसो दृष्ट्वा देवान्पुरुषविग्रहान् ॥६८॥
श्यावाश्वो विस्मितोऽपृच्छत् के ष्टेति** मरुतस्तदा।
ततस्तु मरुतो देवान् रुद्रसूनूनबुध्यत ॥६९॥
(ये ईं वहन्त)इत्याभिर् बुद्ध्वा तुष्टाव तांस्तथा।
अतिक्रमं हि तं मेने ऋषिर्विपुलमात्मनः ॥७०॥

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* तरन्तः पुरुमीह्ळश्च विददश्वस्य पुत्रौ ऋषी च। अतएव वैददश्व्यृषी।

** के स्थ इति।

यत्र दृष्ट्वैव तुष्टाव यच्च के ष्टेति पृष्टवान् ।
स्तुताः स्तुत्या तया प्रीता गच्छन्तः पृश्निमातरः ।।७१।।
अवमुच्य स्ववक्षोभ्यो रुक्मं तस्मै तदा ददुः ।
मरुत्सु तु प्रयातेषु श्यावाश्वः सुमहायशाः ।।७२।।
रथवीतेर्दुहितरम् अगच्छन्मनसा तदा ।
स सद्य ऋषिरात्मानं प्रवक्ष्यन् रथवीतये ।।७३।।
(एतं मे स्तोममित्याभ्यां दौत्ये रात्रीं न्ययोजयत् ।
रथवीतिमपश्यन्तीं संप्रेक्ष्यार्षेण चक्षुषा ।।७४।।
रम्ये हिमवतः पृष्टे(एष क्षेतीति चाब्रवीत् ।
ऋषेर्नियोगमाज्ञाय देव्या राज्या प्रचोदितः ।।७५।।
आदाय कन्यां तां दार्भ्य उपेयायार्चनानसम्
पादौ तस्योपसंगृह्य स्थित्वा प्रह्वः कृताञ्जलिः ।।७६।।
रथवीतिरहं दार्भ्य इति नाम शशंस च ।
मया संगतिमिच्छन्तं त्वां प्रत्याचक्षि यत्पुरा ।।७७।।
तत्क्षमस्व नमस्तेऽस्तु मा च मे भगवन्क्रुधः ।
(ऋषेः पुत्रः स्वयमृषिः पितासि भगवन्नृषेः ।।७८।।
हन्त प्रतिगृहाणेमां स्नुषामित्येवमब्रवीत् ।)
(पाद्यार्घ्यमधुपर्कैश्च पूजयित्वा स्वयं नृपः ।
शुक्लमश्वशतं दत्त्वा अनुजज्ञे गृहान्प्रति ।।७९।।)

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चार्वाकदर्शनम्

अग्निरुष्णो जलं शीतं समस्पर्शस्तथानिलः ।
केनेदं चित्रितं तस्मात् स्वभावात्तद् व्यवस्थितिः ।।१।।
अत्र चत्वारि भूतानि भूमिवार्यनलानिलाः ।
चतुर्भ्यः खलु भूतेभ्यश्चैतन्यमुपजायते ।
किण्वादिभ्यः समेतेभ्यो द्रव्येभ्यो मदशक्तिवत् ।।२।।

अहं स्थूलः कृशोस्मीति सामान्याधिकरण्यतः।
देहः स्थौल्यादियोगाच्च स एवात्मा न चापरः।
मम देहोऽयमित्युक्तिः सम्भवेदौपचारिकी ॥३॥
देहस्य नाशो मुक्तिस्तु न ज्ञानान्मुक्तिरिष्यते।
लोकसिद्धो भवेद्राजा परेशो नापरः स्मृतः ॥४॥

त्याज्यं सुखं विषयसङ्गमजन्म पुंसां
दुःखोपसृष्टमितिमूर्खविचारणैषा।
व्रीहीन् जिहासति सितोत्तमतण्डुलाढ्यान्
को नाम भो स्तुषकणोपहितान् हितार्थी ॥५॥

न स्वर्गो नापवर्गो वा नैवात्मा पारलौकिकः।
नैव वर्णाश्रमादीनां क्रियाश्च फलदायिकाः ॥६॥
अग्निहोत्रं त्रयोवेदास्त्रिदण्डं भस्मगुण्ठनम्।
बुद्धिपौरुषहीनानां जीविका धातृनिर्मिता ॥७॥
पशुश्चेन्निहतः स्वर्गं ज्योतिष्टोमे गमिष्यति।
स्वपिता यजमानेन तत्रकस्मान्न हिंस्यते ॥८॥
मृतानामपि जन्तूनां श्राद्धं चेत्तृप्तिकारणम्।
निर्वाणस्य प्रदीपस्य स्नेहः संवर्द्धयेच्छिखाम् ॥९॥
गच्छतामिह जन्तूनां व्यर्थं पाथेयकल्पनम्।
गेहस्थकृतश्राद्धेन पथि तृप्तिरवारिता ॥१०॥
स्वर्गस्थिता यदा तृप्तिं गच्छेयु स्तत्रदानतः।
प्रासादस्योपरिस्थानामत्र कस्मान्न दीयते ॥११॥
यावज्जीवेत् सुखं जीवेदृणं कृत्वा घृतं पिबेत्।
भस्मीभूतस्य देहस्य पुनरागमनं कुतः ॥१२॥
यदि गच्छेत् परं लोकं देहादेष विनिर्गतः।
कस्माद् भूयो न चायाति बन्धुस्नेहसमाकुलः ॥१३॥
ततश्च जीवनोपायो ब्राह्मणैर्विहितस्त्विह।
मृतानां प्रेतकार्याणि नत्वन्यद् विद्यते क्वचित् ॥१४॥

इति श्रीमत् सायणमाधवीये सर्वदर्शनसंग्रहे चार्वाकदर्शनम्।

प्रथममधिकरणम्—षोडशोऽध्याय

दूत-प्रणिधिः

सुप्रतिविहितयानवाहनपुरुषपरिवापः दूतः प्रतिष्ठेत। 'शासनमेवं वाच्यः, परः स वक्ष्यत्येवं तस्येदं प्रतिवाक्यमेवमतिसन्धातव्यम्' इत्यधीयानो गच्छेत्। (परस्य) अटव्यन्तपालपुरराष्ट्रमुख्यैश्च प्रतिसंसर्गं गच्छेत्। अनीकस्थानयुद्धप्रतिग्रहापसारभूमीरात्मनः परस्य चावेक्षेत। (परस्य) दुर्गराष्ट्रप्रमाणं सारवृत्तिगुप्तिच्छिद्राणि चोपलभेत। पराधिष्ठानमनुज्ञातः प्रविशेत्। शासनं च यथोक्तं ब्रूयात् प्राणाबाधेऽपि दृष्टे। परं च ब्रूयात्—'दूतमुखा वै राजानस्त्वं चान्ये च। तस्मादुद्धृतेष्वपि शस्त्रेषु यथोक्तं वक्तारस्तेषामन्तावसायिनोऽप्यवध्याः'।

इतो वसेदविसृष्टः प्रपूजया नोत्सिक्तः। परेषु बलित्वं न मन्येत। वाक्यमनिष्टं सहेत। स्त्रियः पानं च वर्जयेत्। एकः शयीत। सुप्तमत्तयोर्हि भावज्ञानं दृष्टम्। कृत्यपक्षोपजापम् अकृत्यपक्षे गूढप्रणिधानं, रागापरागौ भर्त्तरि, रन्ध्रं च प्रकृतीनां तापसवैदेहकव्यञ्जनाभ्यामुपलभेत। परेण चोक्तः स्वासां प्रकृतीनां परिमाणं नाचक्षीत। 'सर्वं वेद भवानिति' ब्रूयात् कार्य्यसिद्धिकरं वा। (सदैव भर्त्तुः) प्रयोजनमिष्टमवेक्षेत। शासनमनिष्टमुक्त्वा बन्धबधभयादविसृष्टो व्यपगच्छेदन्यथा नियम्येत।

प्रेषणं सन्धिपालत्वं प्रतापो मित्रसंग्रहः।
उपजापः सुहृद्भेदो दण्डगूढातिसारणम् ।।१।।
बन्धुरत्नापहरणं चारज्ञानं पराक्रमः।
समाधिमोक्षो दूतस्य कर्म योगस्य चाश्रयः ।।२।।
स्वदूतैः कारयेदेतत् परदूतांश्च रक्षयेत्।
प्रतिदूतापसर्पाभ्यां दृश्यादृश्यैश्च रक्षिभिः ।।३।।

मनुसंहिता

द्वितीयोऽध्यायः

देशविभागः

सरस्वतीदृषद्वत्योर्देवनद्योर्यदन्तरम् ।
तं देवनिर्मितं देशं ब्रह्मावर्त्तं प्रचक्षते ॥१॥
तस्मिन् देशे य आचारः पारम्पर्य्यक्रमागतः ।
वर्णानां सान्तरालानां स सदाचार उच्यते ॥२॥
कुरुक्षेत्रञ्च मत्स्याश्च पञ्चालाः शूरसेनकाः ।
एष ब्रह्मर्षिदेशो वै ब्रह्मावर्त्तादनन्तरः ॥३॥
एतद्देशप्रसूतस्य सकाशादग्रजन्मनः ।
स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः ॥४॥
हिमवद्विन्ध्ययोर्मध्यं यत् प्राग्विनशनादपि ।
प्रत्यगेव प्रयागाच्च मध्यदेशः प्रकीर्त्तितः ॥५॥
आसमुद्रात्तु वै पूर्वाद् आसमुद्रात्तु पश्चिमात् ।
तयोरेवान्तरं गिर्य्योरार्य्यावर्त्तं विदुर्बुधाः ॥६॥
कृष्णसारस्तु चरति मृगो यत्र स्वभावतः ।
स ज्ञेयो यज्ञियो देशो म्लेच्छदेशस्त्वतः परः ॥७॥
एतान् द्विजातयो देशान् संश्रयेरन् प्रयत्नतः ।
शूद्रस्तु यस्मिन् कस्मिन् वा निवसेद् वृत्तिकर्षितः ॥८॥

नैरञ्जनापरिवर्तोऽष्टादशः

बोधिसत्त्वेन पायसभक्षणम्

अथ खलु सुजाता नन्दिकग्रामदुहिता गोसहस्रस्य क्षीरं गृहीत्वा अभिनवैस्तण्डुलैः अभिनवायां स्थाल्याम् अभिनवां चुल्लीमुपलिप्य भोजनं साधयति स्म। ततः सा तं पायसं पक्वं स्थण्डिलमुपलिप्य पुष्पैरवकीर्य्य गन्धोदकेन अभ्युक्ष्य आसनं प्रज्ञाप्य सत्कृत्य उत्तरां नाम चेटीमामन्त्रयते स्म—गच्छोत्तरे ब्राह्मणमानय। अहमिदं मधुपायसम् अवलोकयामि। साधु आर्य्ये इति प्रतिश्रुत्य उत्तरा पूर्वां दिशमगमत्। सा तत्र बोधिसत्त्वं पश्यति स्म। तथैव दक्षिणाम्। बोधिसत्त्वमेव अद्राक्षीत्। ततः सा आगम्य स्वामिनीमेवमाह—न खल्वार्य्ये अन्यः कश्चिद् दृश्यते ब्राह्मणः। यतो यत एव गच्छामि तत्र तत्र श्रमणमेव सुन्दरं पश्यामि। सुजाता आह—गच्छोत्तरे स एव ब्राह्मणः। तस्यैवार्थे अयमारम्भः। तमेवानयेति। साधु आर्य्ये इत्युत्तरा गत्वा बोधिसत्त्वस्य चरणयोः प्रणिपत्य सुजाताया नाम्ना उपनिमन्त्रयते स्म। ततो बोधिसत्त्वः सुजाताया ग्रामिकदुहितुर्निवेशनं गत्वा प्रज्ञप्त एव आसने न्यषीदत्। अथ खलु सुजाता सुवर्णमयीं पात्रीं मधुपायसपूर्णां बोधिसत्त्वस्य उपनामयति स्म।

अथ बोधिसत्त्वस्य एतदभवत्—यादृशमिदं सुजातया भोजनमुपनामितम्, निःसंशयमहम् अद्यैनं भुक्त्वा अनुत्तरां सम्यक्संबोधिम् अभिसंभोत्स्ये।

अथ बोधिसत्त्वस्तद्भोजनं प्रतिगृह्य सुजातां ग्रामिकदुहितरमेतद् अवोचत्—इयं भगिनि सुवर्णपात्री। किं क्रियताम्? सा आह—तवैव भवत्विति। बोधिसत्त्व आह—न ममेदृशेन भाजनेन प्रयोजनम्। सुजाता आह—यथेष्टं क्रियताम्। नाहं विना भाजनेन कस्यचिद् भोजनं प्रयच्छामि।

अथ बोधिसत्त्वस्तं पिण्डपात्रमादाय नदीं नैरञ्जनाम् उपसंक्रम्य

तं पिण्डपात्रमेकान्ते निक्षिप्य नदीम् अवतरति स्म गात्राणि शीतलीकर्त्तुम्। बोधिसत्त्वस्य स्नायतोऽनेकानि देवपुत्रसहस्राणि दिव्यागुरुचन्दनचूर्णविलेपनैर्नदीमालोड़यन्ति स्म। दिव्यानि च नाना-वर्णाणि कुसुमानि जले क्षिपन्ति स्म बोधिसत्त्वस्य पूजाकर्मणे। तेन खलु पुनः समयेन नैरञ्जना नदी दिव्यैर्गन्धैः पुष्पैश्च समाकुला वहति स्म। येन च गन्धोदकेन बोधिसत्त्वः स्नातोऽभूत्। नद्युत्तीर्णश्च बोधिसत्त्वः पुलिनं निरीक्षते स्म उपवेष्टुकामः। अथ या नैरञ्जनायां नद्यां नागकन्या सा धरणितलादभ्युद्गम्य मणिमयं भद्रासनं बोधिसत्त्वाय उपनामयति स्म। स बोधिसत्त्वो निषद्य यावदर्थं तं मधुपायसं परिभुङ्क्ते स्म सुजाताया ग्रामिकदुहितुरनुकम्पामुपादाय परिभुज्य च तां सुवर्णपात्रीम् अनपेक्षो वारिणि प्राक्षिपति स्म।

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रामायणम्

अरण्यकाण्डे अष्टादशः सर्गः

शूर्पणखायाः कर्णनासच्छेदनम्

तां तु शूर्पणखां रामः कामपाशावपाशिताम्।
स्वच्छन्दां श्लक्ष्णया वाचा स्मितपूर्वमथाब्रवीत् ॥१॥
कृतदारोऽस्मि भवति भार्य्येयं दयिता मम।
तद्विधानां तु नारीणां सुदुःखा ससपत्नता ॥२॥
अनुजस्त्वेष मे भ्राता शीलवान् प्रियदर्शनः।
श्रीमानकृतदारश्च लक्ष्मणो नाम वीर्य्यवान् ॥३॥
अपूर्वी भार्य्यया चार्थी तरुणः प्रियदर्शनः।
अनुरूपश्च ते भर्त्ता रूपस्यास्य भविष्यति ॥४॥
एनं भज विशालाक्षि भर्त्तारं भ्रातरं मम।
असपत्ना वरारोहे मेरुमर्कप्रभा यथा ॥५॥

इति रामेण सा प्रोक्ता राक्षसी काममोहिता ।
विसृज्य रामं सहसा ततो लक्ष्मणमब्रवीत् ।।६।।
अस्य रूपस्य ते युक्ता भार्य्याहं वरवर्णिनी ।
मया सह सुखं सर्वान् दण्डकान् विचरिष्यसि ।।७।।
एवमुक्तस्तु सौमित्री राक्षस्या वाक्यकोविदः ।
ततः शूर्पणखीं स्मित्वा लक्ष्मणो युक्तमब्रवीत् ।।८।।
कथं दासस्य मे दासी भार्य्या भवितुमर्हसि ।
सोऽहमार्य्येण परवान् भ्राता कमलवर्णिनि ।।९।।
समृद्धार्थस्य सिद्धार्था मुदिता वरवर्णिनी ।
आर्य्यस्य त्वं विशालाक्षि भार्य्या भव यवियसी ।।१०।।
एतां विरूपामसतीं करालां निर्णतोदरीम् ।
भार्य्यां वृद्धां परित्यज्य त्वामेवैष भजिष्यति ।।११।।
को हि रूपमिदं श्रेष्ठं संत्यज्य वरवर्णिनि ।
मानुषीषु वरारोहे कुर्य्याद्भावं विचक्षणः ।।१२।।
इति सा लक्ष्मणेनोक्ता कराला निर्णतोदरी ।
मन्यते तद्वचस्तथ्यं परिहासाविचक्षणा ।।१३।।
सा रामं पर्णशालायामुपविष्टं परन्तपम् ।
सीतया सह दुर्धर्षमब्रवीत् काममोहिता ।।१४।।
इमां विरूपामसतीं करालां निर्णतोदरीम् ।
वृद्धां भार्य्यामवष्टभ्य मां न त्वं बहु मन्यसे ।।१५।।
अद्येमां भक्षयिष्यामि पश्यतस्तव मानुषीम् ।
त्वया सह चरिष्यामि निःसपत्ना यथासुखम् ।।१६।।
इत्युक्त्वा मृगशावाक्षीमलातसदृशेक्षणा ।
अभ्यधावत् सुसंक्रुद्धा महोल्का रोहिणीमिव ।।१७।।
तां मृत्युपाशप्रतिमामापतन्तीं महाबलः ।
निगृह्य रामः कुपितस्ततो लक्ष्मणमब्रवीत् ।।१८।।
क्रूरैरनार्य्यैः सौमित्रे परिहासः कथञ्चन ।
न कार्य्यः पश्य वैदेहीं कथञ्चित् सौम्य जीवतीम् ।।१९।।
इमां विरूपामसतीमतिमत्तां महोदरीम् ।
राक्षसीं पुरुषव्याघ्र विरूपयितुमर्हसि ।।२०।।

इत्युक्तो लक्ष्मणस्तस्याः क्रुद्धो रामस्य पश्यतः।
उद्धृत्य खड्गं चिच्छेद कर्णनासं महाबलः ।।२१।।
निकृत्तकर्णनासा तु विस्वरं सा विनद्य च।
यथागतं प्रदुद्राव घोरा शूर्पणखा वनम् ।।२२।।
सा विरूपा महाघोरा राक्षसी शोणितोक्षिता।
ननाद विविधान् नादान् यथा प्रावृषि तोयदः ।।२३।।
सा विक्षरन्ती रुधिरं बहुधा घोरदर्शना।
प्रगृह्य बाहू गर्जन्ती प्रविवेश महावनम् ।।२४।।
ततस्तु सा राक्षस-सङ्घसंवृतं
खरं जनस्थानगतं विरूपिता।
उपेत्य तं भ्रातरमुग्रतेजसम्
पपात भूमौ गगनाद् यथाशनिः ।।२५।।
ततः सभार्य्यं भयमोहमूर्च्छिता
सलक्ष्मणं राघवमागतं वनम्।
विरूपणं चात्मनि शोणितोक्षिता
शशंस सर्वं भगिनी खरस्य सा ।।२६।।

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सीताहरणम्

अरण्यकाण्डे अष्टचत्वारिंशः, एकोनपञ्चाशः सर्गः

एवं ब्रुवन्त्यां सीतायां संरब्धः परुषं वचः।
ललाटे भ्रुकुटीं कृत्वा रावणः प्रत्युवाच ह ।।१।।
भ्राता वैश्रवणस्याहं सापत्नो वरवर्णिनि।
रावणो नाम भद्रन्ते दशग्रीवः प्रतापवान् ।।२।।
यस्य देवाः सगन्धर्वाः पिशाचपतगोरगाः।
विद्रवन्ति भयाद्भीता मृत्योरिव सदा प्रजाः ।।३।।
येन वैश्रवणो भ्राता वैमात्रः कारणान्तरे।
द्वन्द्वमासादितः क्रोधाद्रणे विक्रम्य निर्जितः ।।४।।

मञ्जूयार्त्तः परित्यज्य स्वमधिष्टानमृद्धिमत् ।
कैलासं पर्वतश्रेष्ठमध्यास्ते नरवाहनः ॥५॥
यस्य तत् पुष्पकं नाम विमानं कामगं शुभम् ।
वीर्य्यादेवार्जितं भद्रे येन यासि विहायसम् ॥६॥
मम सञ्जातरोषस्य मुखं दृष्टैव मैथिलि ।
विद्रवन्ति परित्रस्ताः सुराः शक्रपुरोगमाः ॥७॥
यत्र तिष्ठाम्यहं तत्र मारुतो वाति शङ्कितः ।
तीव्रांशुः शिशिरांशुश्च भयात् संपद्यते रविः ॥८॥
निष्कम्पपत्रास्तरवो नद्यश्च स्तिमितोदकाः ।
भवन्ति यत्र तत्राहं तिष्ठामि च चरामि च ॥९॥
मम पारे समुद्रस्य लङ्का नाम पुरी शुभा ।
सम्पूर्णा राक्षसैर्घोरैर्यथेन्द्रस्यामरावती ॥१०॥
प्राकारेण परिक्षिप्ता पाण्डरेण विराजिता ।
हेमकक्ष्या पुरी रम्या वैदुर्य्यमयतोरणा ॥११॥
हस्त्यश्वरथसंबाधा तूर्य्यनादविनादिता ।
सर्वकालफलैर्वृक्षैः संकुलोद्यानशोभिता ॥१२॥
तत्र त्वं वसती सीते राजपुत्रि मया सह ।
न स्मरिष्यसि नारीणां मानुषीणां मनस्विनि ॥१३॥
भुञ्जाना मानुषान् भोगान् दिव्यांश्च वरवर्णिनि ।
न स्मरिष्यसि रामस्य मानुषस्य गतायुषः ॥१४॥
स्थापयित्वा प्रियं पुत्रं राज्ये दशरथेन यः ।
मन्दवीर्य्यः सुतो ज्येष्ठस्ततः प्रस्थापितो वनम् ॥१५॥
तेन किं भ्रष्टराज्येन रामेण गतचेतसा ।
करिष्यसि विशालाक्षि तापसेन तपस्विना ॥१६॥
सर्वराक्षसभर्त्तारं कामय स्वयमागतम् ।
न मन्मथशराविष्टं प्रत्याख्यातुं त्वमर्हसि ॥१७॥
प्रत्याख्याय हि मां भीरु पश्चात् तापं गमिष्यसि ।
चरणेनाभिहत्येव पुरूरवसमुर्वशी ॥१८॥
अङ्गुल्या न समो रामो मम युद्धे स मानुषः ।
तव भाग्येन संप्राप्तं भजस्व वरवर्णिनि ॥१९॥

एवमुक्ता तु वैदेही क्रुद्धा संरक्तलोचना ।
अब्रवीत् परुषं वाक्यं रहिते राक्षसाधिपम् ।।२०।।
कथं वैश्रवणं देवं सर्वदेवनमस्कृतम् ।
भ्रातरं व्यपदिश्य त्वमशुभं कर्त्तुमिच्छसि ।।२१।।
अवश्यं विनशिष्यन्ति सर्वे रावण राक्षसाः ।
येषां त्वं कर्कशो राजा दुर्बुद्धिरजितेन्द्रियः ।।२२।।
अपहृत्य शचीं भार्य्यां शक्यमिन्द्रस्य जीवितुम् ।
न च रामस्य भार्य्यां मामपनीयास्ति जीवितम् ।।२३।।
सीताया वचनं श्रुत्वा दशग्रीवः प्रतापवान् ।
हस्ते हस्तं समाहत्य चकार सुमहद्वपुः ।।२४।।
स मैथिलीं पुनर्वाक्यं बभाषे वाक्यकोविदः ।
नोन्मत्तया श्रुतौ मन्ये मम वीर्य्यपराक्रमौ ।।२५।।
उद्वहेयं भुजाभ्यां तु मेदिनीमम्बरे स्थितः ।
आपिबेयं समुद्रं च हन्यां मृत्युं रणे स्थितः ।।२६।।
अर्कं रुन्ध्यां शरैस्तीक्ष्णैर्निर्भिन्द्यां हि महीतलम् ।
कामरुपेण उन्मत्ते पश्य मां कामरुपिणम् ।।२७।।
एवमुक्तवतस्तस्य रावणस्य शिखिप्रभे ।
क्रुद्धस्य हरिपर्य्यन्ते रक्तनेत्रे बभूवतुः ।।२८।।
सद्यः सौम्यं परित्यज्य भिक्षुरूपं स रावणः ।
स्वं रूपं कालरूपाभं भेजे वैश्रवणानुजः ।।२९।।
दशास्यो विंशतिभुजो बभूव क्षणदाचरः ।
स परिव्राजकच्छद्म महाकायो विहाय तत् ।।३०।।
सीतामसितकेशान्तां भास्करस्य प्रभामिव ।
वसनाभरणोपेतां मैथिलीं रावणोऽब्रवीत् ।।३१।।
त्रिषु लोकेषु विख्यातं यदि भर्त्तारमिच्छसि ।
मामाश्रय वरारोहे तवाहं सदृशः पतिः ।।३२।।
मां भजस्व चिराय त्वमहं श्लाघ्यः पतिस्तव ।
नैव चाहं क्वचिद्भद्रे करिष्ये तव विप्रियम् ।।३३।।
त्यज्यतां मानुषो भावो मयि भावः प्रणीयताम् ।
राज्याच्च्युतमसिद्धार्थं रामं परिमितायुषम् ।।३४।।

कैर्गुणैरनुरक्तासि मूढ़े पण्डितमानिनि।
यः स्त्रियो वचनाद्राज्यं विहाय ससुहृज्जनम् ॥३५॥
अस्मिन् व्यालानुचरिते वने वसति दुर्मतिः।
इत्युक्त्वा मैथिलीं वाक्यं प्रियार्हां प्रियवादिनीम् ॥३६॥
अभिगम्य सुदुष्टात्मा राक्षसः काममोहितः।
जग्राह रावणः सीतां बुधः खे रोहिणीमिव ॥३७॥
वामेन सीतां पद्माक्षीं मूर्द्धजेषु करेण सः।
ऊर्वोस्तु दक्षिणेनैव परिजग्राह पाणिना ॥३८॥
तं दृष्ट्वा गिरिशृङ्गाभं तीक्ष्णदंष्ट्रं महाभुजम्।
प्राद्रवन् मृत्युसङ्काशं भयार्त्ता वनदेवताः ॥३९॥
स च मायामयो दिव्यः खरयुक्तः खरस्वनः।
प्रत्यदृश्यत हेमाङ्गो रावणस्य महारथः ॥४०॥
ततस्तां परुषैर्वाक्यैर्भर्त्संयन् स महास्वनः।
अङ्केनादाय वैदेहीं रथमारोपयत्तदा ॥४१॥
सा गृहीतातिचुक्रोश रावणेन यशस्विनी।
रामेति सीता दुःखार्त्ता रामं दुरगतं वने ॥४२॥
तामकामां स कामार्त्तः पन्नगेन्द्रवधूमिव।
विचेष्टमानामादाय उत्पपाताथ रावणः ॥४३॥
ततः सा राक्षसेन्द्रेण ह्रियमाणा विहायसा।
भृशं चुक्रोश मत्तेव भ्रान्तचित्ता यथातुरा ॥४४॥
हा लक्ष्मण महाबाहो गुरुचित्तप्रसादक।
ह्रियमाणां न जानीषे रक्षसा कामरूपिणा ॥४५॥
जीवितं सुखमर्थांश्च धर्महेतोः परित्यजन्।
ह्रियमाणामधर्मेण मां राघव न पश्यसि ॥४६॥
ननु नामाविनीतानां विनेतासि परन्तप।
कथमेवंविधं पापं न त्वं शाधि हि रावणम् ॥४७॥
न तु सद्योऽविनीतस्य दृश्यते कर्मणः फलम्।
कालोऽप्यङ्गीभवत्यत्र सस्यानामिव पक्तये ॥४८॥
त्वं कर्म कृतवानेतत् कालोपहतचेतनः।
जीवनान्तकरं घोरं रामाद् व्यसनमाप्नुहि ॥४९॥

हन्तेदानीं सकामातु कैकेयी सह बान्धवैः।
ह्रिये यद् धर्मकामस्य धर्मपत्नी यशस्विनः ॥५०॥
आमन्त्रये जनस्थाने कर्णिकारान् सुपुष्पितान्।
क्षिप्रं रामाय शंसध्वं सीतां हरति रावणः ॥५१॥
माल्यवन्तं शिखरिणं वन्दे प्रस्रवणं गिरिम्।
क्षिप्रं रामाय शंस त्वं सीतां हरति रावणः ॥५२॥
हंसकारण्डवाकीर्णां वन्दे गोदावरीं नदीम्।
क्षिप्रं रामाय शंस त्वं सीतां हरति रावणः ॥५३॥
दैवतानि च यान्यस्मिन् वने विविधपादपे।
नमस्करोम्यहं तेभ्यो भर्त्तुः शंसत मां हृताम् ॥५४॥
यानि कानिचिदप्यत्र सत्त्वानि निवसन्त्युत।
सर्वाणि शरणं यामि मृगपक्षिगणानपि ॥५५॥
ह्रियमाणां प्रियां भर्त्तुः प्राणेभ्योऽपि गरीयसीम्।
विवशापहृता सीता रावणेनेति शंसत ॥५६॥
विदित्वा मां महाबाहुरमुत्रापि महाबलः।
आनेष्यति पराक्रम्य वैवस्वतहृतामपि ॥५७॥
सा तदा करुणा वाचो विलपन्ती सुदुःखिता।
वनस्पतिगतं गृध्रं ददर्शायतलोचना ॥५८॥
सा तमुद्वीक्ष्य सुश्रोणी रावणस्य वशं गता।
समाक्रन्दद् भयपरा दुःखोपहतया गिरा ॥५९॥
जटायो पश्य मामार्य्य ह्रियमाणामनाथवत्।
अनेन राक्षसेन्द्रेणाकरुणं पापकर्मणा ॥६०॥
नैष वारयितुं शक्यस्तया क्रूरो निशाचरः।
सत्त्ववाञ्जितकाशी च सायुधश्चैव दुर्मतिः ॥६१॥
रामाय तु यथातत्त्वं जटायो हरणं मम।
लक्ष्मणाय च तत् सर्वमाख्यातव्यमशेषतः ॥६२॥

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वर्षावर्णनम्

किष्किन्धाकाण्डे—अष्टाविंशः सर्गः

अयं स कालः संप्राप्तः समयोऽद्य जलागमः।
संपश्य त्वं नभो मेघैः संवृतं गिरिसन्निभैः ॥१॥
नवमासधृतं गर्भं भास्करस्य गभस्तिभिः।
पीत्वा रसं समुद्राणां द्यौः प्रसूते रसायनम् ॥२॥
रजः प्रशान्तं सहिमोऽद्य वायुर्निदाघदोषप्रसराः प्रशान्ताः।
स्थिता हि यात्रा वसुधाधिपानां प्रवासिनो यान्ति नराः स्वदेशान् ॥३॥
क्वचित् प्रकाशं क्वचिदप्रकाशं नभः प्रकीर्णाम्बुधरं विभाति।
क्वचित् क्वचित् पर्वतसंनिरुद्धं रूपं यथा शान्तमहार्णवस्य ॥४॥
व्यामिश्रितं सर्वकदम्बपुष्पैर्नवं जलं पर्वतधातुताम्रम्।
मयूरकेकाभिरनुप्रयातं शैलापगाः शीघ्रतरं वहन्ति ॥५॥
रसाकूलं षट्पदसंनिकाशं प्रभुज्यते जम्बुफलं प्रकामम्।
अनेकवर्णं पवनावधूतं भूमौ पतत्याम्रफलं विपक्वम् ॥६॥
विद्युत्पताकाः सबलाकमालाः शैलेन्द्रकूटाकृतिसन्निकाशाः।
गर्जन्ति मेघाः समुदीर्णनादा मत्ता गजेन्द्रा इव संयुगस्थाः ॥७॥
वर्षोदकाप्यायितशाद्वलानि प्रवृत्तनृत्योत्सवबर्हिणानि।
वनानि निर्वृष्टबलाहकानि पश्यापराह्णेष्वधिकं विभान्ति ॥८॥
समुद्वहन्तं सलिलातिभारं बलाकिनो वारिधरा नदन्तः।
महत्सु शृङ्गेषु महीधराणां विश्रम्य विश्रम्य पुनः प्रयान्ति ॥९॥
निद्रा शनैः केशवमभ्युपैति द्रुतं नदी सागरमभ्युपैति।
हृष्टा बलाका घनमभ्युपैति कान्ता सकामा प्रियमभ्युपैति ॥१०॥
तड़ित्पताकाभिरलंकृतानाम् उदीर्ण-गम्भीर-महारवाणाम्।
विभान्ति रूपाणि बलाहकानां रणोद्यतानामिव वारणानाम् ॥११॥
षट्पादतन्त्रीमधुराभिधानं प्लवङ्गमोदीरितकण्ठतालम्।
आविष्कृतं मेघमृदङ्गनादैर्वनेषु सङ्गीतमिव प्रवृत्तम् ॥१२॥

नद्यः समुद्वाहितचक्रवाकास्तटानि शीर्णान्यपवाहयित्वा।
दृप्ता नवप्रावृत-पूर्णभोगा द्रुतं स्वभर्त्तारमुपोपयान्ति ॥१३॥
नवाम्बुधारा हतकेशराणि द्रुतं परित्यज्य सरोरुहाणि।
कदम्बपुष्पाणि सकेशराणि वनानि हृष्टा भ्रमराः पतन्ति ॥१४॥
मार्गानुगः शैलवनानुसारी संप्रस्थितो मेघरवं निशम्य।
युद्धाभिकामः प्रतिनागशङ्की मत्तो गजेन्द्रः प्रतिसंनिवृत्तः ॥१५॥
मत्ता गजेन्द्राः मुदिता गवेन्द्रा वनेषु विश्रान्ततरा मृगेन्द्राः।
रम्या नगेन्द्रा निभृता नरेन्द्राः प्रक्रीड़ितो वारिधरैः सुरेन्द्रः ॥१६॥
वर्षप्रवेगा विपुलाः पतन्ति प्रवान्ति वाताः समुदीर्णघोषाः।
प्रनष्टकुलाः प्रवहन्ति शीघ्रं नद्यो जलैर्विप्रतिपन्नमार्गाः ॥१७॥
नरैर्नरेन्द्रा इव पर्वतेन्द्राः सुरेन्द्रदत्तैः पवनोपनीतैः।
घनाम्बुकुम्भैरभिषिच्यमाना रूपं श्रियं स्वामिव दर्शयन्ति ॥१८॥
घनोपगूढं गगनं न तारा न भास्करो दर्शनमभ्युपैति।
नवैर्जलौघैर्धरणी वितृप्ता तमोविलिप्ता न दिशः प्रकाशाः ॥१९॥
महान्ति कूटानि महीधराणां धाराभिधौतान्यधिकं विभान्ति।
महाप्रमाणैर्विपुलैः प्रपातैर्मुक्ताकलापैरिव लम्बमानैः ॥२०॥
शीघ्र-प्रवेगा विपुलाः प्रपाता निर्धौतश्रृङ्गोपतला गिरीणाम्।
मुक्ताकलापप्रतिमाः पतन्तो महागुहोत्सङ्गतलैर्ध्रियन्ते ॥२१॥

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कुम्भकर्णनिधनम्

युद्धकाण्डे—सप्तषष्टितमः सर्गः

स कुम्भकर्णस्य वचो निशम्य रामः सुपुङ्खान् विससर्ज वाणान्।
तैराहतो वज्रसमप्रवेगैर्न चुक्षुभे न व्यथते सुरारिः ॥१॥
यैः सायकैः सालवरा निकृत्ता वाली हतो वानरपुङ्गवश्च।
ते कुम्भकर्णस्य तदा शरीरे वज्रोपमा न व्यथयांबभूवुः ॥२॥
स वारिधारा इव सायकांस्तान् पिबञ् शरीरेण महेन्द्रशत्रुः।
जघान रामस्य शरप्रवेगं व्याविध्य तं मुद्गरमुग्रवेगम् ॥३॥

ततस्तु रक्षः क्षतजावलिप्तं वित्रासनं देवमहाचमूनाम् ।
विव्याध तं मुद्गरमुग्रवेगं विद्रावयामास चमुं हरीणाम् ।।४।।
वायव्यमादाय ततो वरास्त्रं रामः प्रचिक्षेप निशाचराय ।
समुद्गरं तेन जघान बाहुं स कृत्तबाहुस्तुमुलं ननाद ।।५।।
स तस्य बाहु-र्गिरिश्रृङ्गकल्पः समुद्गरो राघवबाणकृत्तः ।
पपात तस्मिन् हरिराजसैन्ये जघान तां वानरवाहिनीञ्च ।।६।।
स कुम्भकर्णोऽस्त्रनिकृत्तबाहुर्महेन्द्रकृत्ताग्र इवाचलेन्द्रः ।
उत्पाटयामास करेण वृक्षं ततोऽभिदुद्राव रणे नरेन्द्रम् ।।७।।
स तस्य बाहुं सहसालवृक्षं समुद्यतं पन्नगभोगकल्पम् ।
ऐन्द्रास्त्रयुक्तेन जघान रामो बाणेन जाम्बूनदचित्रितेन ।।८।।
स कुम्भकर्णस्य भुजो निकृत्तः पपात भूमौ गिरि-संनिकाशः ।
विचेष्टमानोऽभिजघान वृक्षाञ्शैलञ्शिला वानरराक्षसांश्च ।।९।।
तं छिन्नबाहुं समवेक्ष्य रामः समापतन्तं सहसा नदन्तम् ।
द्वावर्द्धचन्द्रौ निशितौ प्रगृह्य चिच्छेद पादौ युधि राक्षसस्य ।।१०।।
तौ तस्य पादौ प्रदिशो दिशश्च गिरीन् गुहाश्चैव महार्णवं च ।
लङ्कां च सेनां कपिराक्षसानां विनादयन्तौ विनिपेततुश्च ।।११।।
निकृत्तबाहुर्विनिकृत्तपादो विदार्य्य वक्त्रं वड़वामुखाभम् ।
दुद्राव रामं सहसाभिगर्जन् राहुर्यथा चन्द्रमिवान्तरीक्षे ।।१२।।
अपूरयत्तस्य मुखं शिताग्रै रामः शरैर्हेमपिनद्धपुङ्खैः ।
स पूर्णवक्त्रो न शशाक वक्तुं चुकूज कृच्छ्रेण मुमोह चापि ।।१३।।
अथाददे सूर्य्यमरीचिकल्पं स ब्रह्मदण्डान्तककालकल्पम् ।
अरिष्टमैन्द्रं निशितं सुपुङ्खं रामः शरं मारुततुल्यवेगम् ।।१४।।
तं वज्रजाम्बूनदचारुपुङ्खं प्रदीप्तसूर्य्यज्वलनप्रकाशम् ।
महेन्द्रवज्राशनितुल्यवेगं रामः प्रचिक्षेप निशाचराय ।।१५।।
स सायको राघवबाहुचोदितो दिशः स्वभासा दश संप्रकाशयन् ।
विधूमवैश्वानरदीप्तदर्शनो जगाम शक्राशनिवीर्य्यविक्रमः ।।१६।।
स तन्महापर्वतकूटसंनिभं निवृत्तदंष्ट्रं चलचारुकुन्तलम् ।
चकर्त्त रक्षोऽधिपतेः शिरस्तथा यथैव वृत्रस्य पुरा पुरन्दरः ।।१७।।
तद्रामबाणाभिहतं पपात रक्षःशिरः पर्वतसन्निकाशम् ।
बभञ्ज चर्य्यागृह-गोपुराणि प्राकारमुच्चं तमपातयच्च ।।१८।।

न्यपतत् कुम्भकर्णोऽथ स्वकायेन निपातयन्।
प्लवङ्गमानां कोटचश्च परितः संप्रधावताम् ।।१९।।
तस्मिन् हते ब्राह्मणदेवशत्रौ महाबले संयति कुम्भकर्णे।
चचाल भूर्भूमिधराश्च सर्वे हर्षाच्च देवास्तुमुलं प्रणेदुः ।।२०।।
स देवलोकस्य तमो निहत्य सूर्य्यो यथा राहुमुखाद्विमुक्तः।
तथा व्यभासीद् भुवि वानरौघे निहत्य रामो युधि कुम्भकर्णम् ।।२१।।
प्रहर्षमीयुर्बहवस्तु वानराः प्रबुद्ध पद्मप्रतिमैरिवाननैः।
अपूजयन् राघवमिष्टभागिनं हते रिपौ भीमबले दुरासदे ।।२२।।

२३

रामराज्यवर्णनम्

युद्धकाण्डे—एकत्रिंशदुत्तरशततमः सर्गः

अभिषेकाय रामस्य शत्रुघ्नः सचिवैः सह।
पुरोहिताय श्रेष्ठाय सुहृद्भ्यश्च न्यवेदयत् ।।१।।
ततः स प्रयतो वृद्धो वसिष्ठो ब्राह्मणैः सह।
रामं रत्नमये पीठे सहसीतं न्यवेशयत् ।।२।।
वसिष्ठो वामदेवश्च जावालिरथ काश्यपः।
कात्यायनः सुयज्ञश्च गौतमो विजयस्तथा ।।३।।
अभ्यसिञ्चन् नरव्याघ्रं प्रसन्नेन सुगन्धिना।
सलिलेन सहस्राक्षं वसवो वासवं यथा ।।४।।
ब्रह्मणा निर्मितं पूर्वं किरीटं रत्नशोभितम्।
अभिषिक्तः पुरा येन मनुस्तं दीप्ततेजसम् ।।५।।
तस्यान्ववाये राजानः क्रमाद् येनाभिषेचिताः।
सभायां हेमक्लृप्तायां शोभितायां महाजनैः ।।६।।
रत्नैर्नानाविधैश्चैव चित्रितायां सुशोभनैः।
नानारत्नमये पीठे कल्पयित्वा यथाविधि ।।७।।
किरीटेन ततः पश्चाद् वसिष्ठेन महात्मना।
ऋत्विग्भिर्भूषणैश्चैव समयोक्ष्यत राघवः ।।८।।

छत्रं तस्य च जग्राह शत्रुघ्नः पाण्डरं शुभम् ।
श्वेतं च वालव्यजनं सुग्रीवो वानरेश्वरः ॥९॥
अभिषेके तदर्हस्य तदा रामस्य धीमतः ।
भूमिः सस्यवती चैव फलवन्तश्च पादपाः ॥१०॥
बिभीषणोऽथ सुग्रीवो हनूमाञ्जाम्बवांस्तथा ।
सर्वे वानरमुख्याश्च रामेणाक्लिष्टकर्मणा ॥११॥
यथार्हं पूजिताः सर्वे कामै रत्नैश्च पुष्कलैः ।
प्रहृष्टमनसः सर्वे जग्मुरेव यथागतम् ॥१३॥
स राज्यमखिलं शासन्निहतारिर्महायशाः ।
राघवः परमोदारो रराज परया मुदा ॥१४॥
न पर्य्यदेवन् विधवा न च व्यालकृतं भयम् ।
न व्याधिजं भयं चासीद् रामे राज्यं प्रशासति ॥१५॥
निर्दस्युरभवल्लोको नानर्थं कञ्चिदस्पृशत् ।
न च स्म वृद्धा बालानां प्रेतकार्य्याणि कुर्वते ॥१६॥
सर्वं मुदितमेवासीत् सर्वो धर्मपरोऽभवत् ।
राममेवानुपश्यन्तो नाभ्यहिंसन् परस्परम् ॥१७॥
रामो रामो राम इति प्रजानामभवन् कथाः ।
रामभूतं जगदभूद्रामे राज्यं प्रशासति ॥१८॥
नित्यपुष्पा नित्यफलास्तरवः स्कन्धविस्तृताः ।
काले वर्षी च पर्जन्यः सुखस्पर्शश्च मारुतः ॥१९॥
ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा लोभविवर्जिताः ।
स्वकर्मसु प्रवर्त्तन्ते तुष्टाः स्वैरेव कर्मभिः ॥२०॥
आसन् प्रजा धर्मरता रामे शासति नानृताः ।
सर्वे लक्षणसम्पन्नाः सर्वे धर्मपरायणाः ॥२१॥

गङ्गाष्टकम्

वाल्मीकिरचितम्

मातः शैलसुतासपत्नि ! वसुधाशृङ्गारहारावलि !
स्वर्गारोहण-वैजयन्ति ! भवतीं भागीरथीं प्रार्थये ।
त्वत्तीरे वसतस्तदम्बु पिबतस्तद्वीचिमुत्प्रेङ्खतः ।
त्वन्नाम स्मरतस्त्वदर्पितदृशः स्यान्मे शरीरव्ययः ॥१॥
त्वत्तीरे तरुकोटरान्तर्गतो गङ्गे ! विहङ्गो वरम् ।
त्वत्तीरे नरकान्तकारिणि ! वरं मत्स्योऽथवा कच्छपः ।
नैवान्यत्र मदान्धसिन्धुरघटासंघट्टघण्टारणत्—
कारत्रस्तसमस्तवैरिवनितालब्धस्तुतिर्भूपतिः ॥२॥
काकैर्निष्कुषितं श्वभिः कवलितं वीचीभिरान्दोलितम्
स्त्रोतिभिश्चलितं तटान्तलुलितं गोमायुभिर्लुण्ठितम् ।
दिव्यस्त्रीकरचारुचामरमरुत्-संवीज्यमानः कदा
द्रक्षेऽहं परमेश्वरि! त्रिपथगे! भागीरथि! स्वं वपुः ॥३॥
अभिनवविसवल्ली पादपद्मस्य विष्णो
र्मदनमथनमौलेर्मालतीपुष्पमाला ।
जयति जयपताका काप्यसौ मोक्षलक्ष्म्याः
क्षयितकलिकलङ्का जाह्नवी मां पुनातु ॥४॥
यत्तत्तालतमालसालसरलव्यालोलवल्लीलता—
च्छन्नं सूर्य्यकरप्रतापरहितं शङ्खेन्दुकुन्दोज्ज्वलम् ।
गन्धर्वामरसिद्धकिन्नरबधूतुङ्गस्तनास्फालितं
स्नानाय प्रतिवासरं भवतु मे गाङ्गं जलं निर्मलम् ॥५॥
गाङ्गं वारि मनोहारि मुरारिचरणच्च्युतम् ।
त्रिपुरारिशिरश्चारि पापहारि पुनातु माम् ॥६॥
पापापहारि दुरितारि तरङ्गधारि
दूरप्रचारि गिरिराजगुहाविदारि ।
झङ्कारकारि हरिपादरजोविहारि
गाङ्गं पुनात्वनुदिनं शुभकारि वारि ॥७॥

वरमिह गङ्गातीरे शरटः करटः कृशः शुनीतनयः।
न पुनर्दूरतरस्थः करिवरकोटीश्वरो नृपतिः॥८॥
गङ्गाष्टकं पठति यः प्रयतः प्रभाते
वाल्मीकिना विरचितं शुभदं मनुष्यः।
प्रक्षाल्य सोऽत्र कलिकल्मषपङ्कमाशु
मोक्षं लभेत पतति नैव पुनर्भवाब्धौ॥९॥

२५

महाभारतम्

आदिपर्व

तृतीयोऽध्यायः

जनमेजयकथा

जनमेजयः पारिक्षितः सह भ्रातृभिः कुरुक्षेत्रे दीर्घसत्रम् उपास्ते। तस्य भ्रातरस्त्रयः श्रुतसेन उग्रसेनो भीमसेन इति। तेषु तत्सत्रमुपासीनेष्वागच्छत् सारमेयः। जनमेजयस्य भ्रातृभिरभिहतो रोरूयमाणो मातुः समीपमुपागच्छत् सः। तं माता रोरूयमाणमुवाच, किं रोदिषि? केनास्यभिहत इति। स एवमुक्तो मातरं प्रत्युवाच जनमेजयस्य भ्रातृभिरभिहतोऽस्मीति। तं माता प्रत्युवाच व्यक्तं त्वया तत्रापराद्धं येनात्राभिहत इति। स तां पुनरुवाच नापराध्यामि किञ्चिन्नावेक्षे हवींषि नावलिह इति।

तच्छ्रुत्वा तस्य माता सरमा पुत्रदुःखार्त्ता तत्सत्रमुपागच्छद् यत्र स जनमेजयः सह भ्रातृभिर्दीर्घसत्रमुपास्ते। स तया क्रुद्धया तत्रोक्तोऽयं मे पुत्रो न किञ्चिदपराध्यति नावेक्षते हवींषि नावलेढि किमर्थमभिहत इति। न किञ्चिदुक्तवन्तस्ते। सा तानुवाच यस्मादयमभिहतोऽनपकारी तस्माददृष्टं त्वां भयमागमिष्यतीति। जनमेजय एवमुक्तो देवशुन्या सरमया भृशं संभ्रान्तो विषण्णश्चासीत्।

स तस्मिन् सत्रे समाप्ते हस्तिनापुरं प्रत्येत्य पुरोहितमनुरूपमन्विष्यमाणः परं यत्नमकरोद् यो मे पापकृत्यां शमयेदिति। स कदाचिन् मृगयां गतः पारिक्षितो जनमेजयः कस्मिंश्चित् स्वविषय आश्रमम् अपश्यत्। तत्र कश्चिदृषिरासाञ्चक्रे श्रुतश्रवा नाम। तस्य तपस्यभिरतः पुत्र आस्ते सोमश्रवा नाम। तस्य तं पुत्रमभिगम्य जनमेजयः पारिक्षितः पौरोहित्याय वव्रे। स नमस्कृत्य तमृषिमुवाच भगवन्नयं तव पुत्रो मम पुरोहितोऽस्त्विति।

स एवमुक्तः प्रत्युवाच जनमेजयं भो जनमेजय पुत्रोऽयं मम महातपस्वी स्वाध्यायसम्पन्नो मत्तपोवीर्य्यसंभृतः। समर्थोऽयं भवतः सर्वाः पापकृत्याः शमयितुमन्तरेण महादेवकृत्याम्। अस्य त्वेकमुपांशुव्रतं यदेनं कश्चिद्ब्राह्मणः कञ्चिदर्थमभियाचेत्तं तस्मै दद्यादयं। यद्येतदुत्सहसे ततो नयस्वैनमिति। तेनैवमुक्तो जनमेजयस्तं प्रत्युवाच भगवंस्तत्तथा भविष्यतीति।

स तं पुरोहितमुपादायोपावृत्तो भ्रातॄनुवाच मयायं वृत उपाध्यायो यदयं ब्रूयात् तत्कार्य्यम् अविचारयद्भिर्भवद्भिरिति। तेनैवमुक्ता भ्रातरस्तस्य तथा चक्रुः। स तथा भ्रातॄन् सन्दिश्य तक्षशिलां प्रत्यभिप्रतस्थे तं च देशं वशे स्थापयामास।

२६

त्रिषष्ठ्यधिकशततमोऽध्यायः

बकासुरवधः

ततो रात्र्यां व्यतीतायामन्नमादाय पाण्डवः।
भीमसेनो ययौ तत्र यत्रासौ पुरुषादकः॥१॥
आसाद्य तु वनं तस्य रक्षसः पाण्डवो बली।
आजुहाव ततो नाम्ना तदन्नमुपपादयन्॥२॥
ततः स राक्षसः क्रुद्धो भीमस्य वचनात्तदा।
आजगाम सुसंक्रुद्धो यत्र भीमो व्यवस्थितः॥३॥

महाकायो महावेगो दारयन्निव मेदिनीम् ।
लोहिताक्षः करालश्च लोहितश्मश्रुमूर्द्धजः ।।४।।
आकर्णाद्भिन्नवक्त्रश्च शङ्कुकर्णो विभीषणः ।
त्रिशिखां भ्रुकुटिं कृत्वा सन्दश्य दशनच्छदम् ।।५।।
भुञ्जानमन्नं तं दृष्ट्वा भीमसेनं स राक्षसः ।
विवृत्य नयने क्रुद्ध इदं वचनमब्रवीत् ।।६।।
कोऽयमन्नमिदं भुङ्क्ते मदर्थमुपकल्पितम् ।
पश्यतो मम दुर्बुद्धिर्यियासुर्यमसादनम् ।।७।।
भीमसेनस्तु तच्छ्रुत्वा प्रहसन्निव भारत ।
राक्षसं तमनादृत्य भुङ्क्त एव पराङ्मुखः ।।८।।
रवं स भैरवं कृत्वा समुद्यम्य करावुभौ ।
अभ्यद्रवद् भीमसेनं जिघांसुः पुरुषादकः ।।९।।
तथापि परिभूयैनं प्रेक्षमाणो वृकोदरः ।
राक्षसं भुङ्क्त एवान्नं पाण्डवः परवीरहा ।।१०।।
अमर्षेण तु सम्पूर्णः कुन्तीपुत्रं वृकोदरम् ।
जघान पृष्ठे पाणिभ्यामुभाभ्यां पृष्ठतः स्थितः ।।११।।
तथा बलवता भीमः पाणिभ्यां भृशमाहतः ।
नैवावलोकयामास राक्षसं भुङ्क्त एव सः ।।१२।।
ततः स भूय संक्रुद्धो वृक्षमादाय राक्षसः ।
ताड़यिष्यंस्तदा भीमं पुनरभ्यद्रवद्बली ।।१३।।
ततो भीमः शनैर्भुक्त्वा तदन्नं पुरुषर्षभः ।
वार्य्युपस्पृश्य संहृष्टस्तस्थौ युधि महाबलः ।।१४।।
क्षिप्तं क्रुद्धेन तं वृक्षं प्रतिजग्राह वीर्य्यवान् ।
सव्येन पाणिना भीमः प्रहसन्निव भारत ।।१५।।
ततः स पुनरुद्यम्य वृक्षान् बहुविधान् बली ।
प्राहिणोद् भीमसेनाय तस्मै भीमश्च पाण्डवः ।।१६।।
तद्वृक्षयुद्धमभवन्महीरुहविनाशनम् ।
घोररूपं महाराज नरराक्षसराजयोः ।।१७।।
नाम विश्राव्य तु बकः समभिद्रुत्य पाण्डवम् ।
भुजाभ्यां परिजग्राह भीमसेनं महाबलम् ।।१८।।

भीमसेनोऽपि तद्रक्षः परिरम्य महाभुजः।
विस्फुरन्तं महाबाहुं विचकर्ष बलाद्बली ॥१९॥
स कृष्यमाणो भीमेन कर्षमाणश्च पाण्डवम्।
समयुज्यत तीव्रेण क्लमेन पुरुषादकः ॥२०॥
तयोर्वेगेन महता पृथिवी समकम्पत।
पादपांश्च महाकायांश्चूर्णयामासतुस्तदा ॥२१॥
क्षीयमाणं तु तद्रक्षः समीक्ष्य पुरुषादकम्।
निष्पिश्य भूमौ जानुभ्यां समाजघ्ने वृकोदरः ॥२२॥
ततोऽस्य जानुना पृष्ठमवपीड्य बलादिव।
वाहुना परिजग्राह दक्षिणेन शिरोधराम् ॥२३॥
सव्येन च कटीदेशे गृह्य वाससि पाण्डवः।
तद्रक्षो द्विगुणं चक्रे रवन्तं भैरवं रवम् ॥२४॥
ततोऽस्य रुधिरं वक्त्रात् प्रादुरासीद् विशांपते।
भज्यमानस्य भीमेन तस्य घोरस्य रक्षसः ॥२५॥
ततः स भग्नपार्श्वाङ्गो नदित्वा भैरवं रवम्।
शैलराजप्रतीकाशो गतासुरभवद्वकः ॥२६॥

२७

वनपर्व

त्रिपञ्चाशत्तमोऽध्यायः

नलदमयन्तीसंवादः

आसीद्राजा नलो नाम वीरसेनसुतो बली।
उपपन्नो गुणैरिष्टै रूपवानश्वकोविदः ॥१॥
अतिष्ठन्मनुजेन्द्राणां मूर्ध्नि देवपतिर्यथा।
उपर्य्युपरि सर्वेषामादित्य इव तेजसा ॥२॥
ब्रह्मण्यो वेदविच्छूरो निषधेषु महीपतिः।
अक्षप्रियः सत्यवादी महानक्षौहिणीपतिः ॥३॥

ईप्सितो वरनारीणामुदारः संयतेन्द्रियः।
रक्षिता धन्विनां श्रेष्ठः साक्षादिव मनुः स्वयम् ।।४।।
तथैवासीद् विदर्भेषु भीमो भीमपराक्रमः।
शूरः सर्वगुणैर्युक्तः प्रजाकामः स चाप्रजः ।।५।।
स प्रजार्थे परं यत्नमकरोत् सुसमाहितः।
तमभ्यगच्छद् ब्रह्मर्षिर्दमनो नाम भारत ।।६।।
तं स भीमः प्रजाकामस्तोषयामास धर्मवित्।
महिष्या सह राजेन्द्र सत्कारेण सुबर्चसम् ।।७।।
तस्मै प्रसन्नो दमनः सभार्य्याय वरं ददौ।
कन्यारत्नं कुमारांश्च त्रीनुदारान् महायशाः ।।८।।
दमयन्तीं दमं दान्तं दमनं च सुबर्चसम्।
उपपन्नान् गुणैः सर्वैर्भीमान् भीमपराक्रमान् ।।९।।
दमयन्ती तु रूपेण तेजसा यशसा श्रिया।
सौभाग्येन च लोकेषु यशः प्राप सुमध्यमा ।।१०।।
अथ तां वयसि प्राप्ते दासीनां समलंकृतम्।
शतं शतं सखीनां च पर्य्युपासच्छचीमिव ।।११।।
तत्र स्म राजते भैमी सर्वाभरणभूषिता।
सखीमध्येऽनवद्याङ्गी विद्युत्सौदामिनी यथा ।।१२।।
अतीव रूपसम्पन्ना श्रीरिवायतलोचना।
न देवेषु न यक्षेषु तादृग् रूपवती क्वचित् ।।१३।।
मानुषेष्वपि चान्येषु दृष्टपूर्वाथवा श्रुता।
चित्तप्रसादनी बाला देवानामपि सुन्दरी ।।१४।।
नलश्च नरशार्दूलो लोकेष्वप्रतिमो भुवि।
कन्दर्प इव रूपेण मूर्त्तिमानभवत् स्वयम् ।।१५।।
तस्याः समीपे तु नलं प्रशशंसुः कुतूहलात्।
नैषधस्य समीपे तु दमयन्तीं पुनः पुनः ।।१६।।
तयोरदृष्टः कामोऽभूच्छृण्वतोः सततं गुणान्।
अन्योन्यं प्रति कौन्तेय स व्यवर्धत हृच्छयः ।।१७।।
अशक्नुवन् नलः कामं तदा धारयितुं हृदा।
अन्तःपुरसमीपस्थे वन आस्ते रहोगतः ।।१८।।

स ददर्श ततो हंसान् जातरूपपरिष्कृतान्।
वने विचरतां तेषामेकं जग्राह पक्षिणम् ॥१९॥
ततोऽन्तरिक्षगो वाचं व्याजहार नलं तदा।
हन्तव्योऽस्मि न ते राजन् करिष्यामि तव प्रियम् ॥२०॥
दमयन्तीसकाशे त्वां कथयिष्यामि नैषध।
यथा त्वदन्यं पुरुषं न सा मंस्यति कर्हिचित् ॥२१॥
एवमुक्तस्ततो हंसमुत्ससर्ज महीपतिः।
ते तु हंसाः समुत्पत्य विदर्भानगमंस्ततः ॥२२॥
विदर्भनगरीं गत्वा दमयन्त्यास्तदान्तिके।
निपेतुस्ते गरुत्मन्तः सा ददर्श च तान् खगान् ॥२३॥
सा तानद्भुतरूपान् वै दृष्ट्वा सखिगणावृता।
हृष्टा ग्रहीतुं खगमांस्त्वरमाणोपचक्रमे ॥२४॥
अथ हंसा विससृपुः सर्वतः प्रमदावने।
एकैकशस्तदा कन्यास्तान् हंसान् समुपाद्रवन् ॥२५॥
दमयन्ती तु यं हंसं समुपाधावदन्तिके।
स मानुषीं गिरं कृत्वा दमयन्तीमथाब्रवीत् ॥२६॥
दमयन्ति नलो नाम निषधेषु महीपतिः।
अश्विनोः सदृशो रूपे न समास्तस्य मानुषाः ॥२७॥
कन्दर्प इव रूपेण मूर्त्तिमानभवत् स्वयम्।
तस्य वै यदि भार्य्या त्वं भवेथा वरवर्णिनि ॥२८॥
सफलं ते भवेज्जन्म रूपं चेदं सुमध्यमे।
वयं हि देवगन्धर्वमनुष्योरगराक्षसान् ॥२९॥
दृष्टवन्तो न चास्माभिर्दृष्टपूर्वस्तथाविधः।
त्वं चापि रत्नं नारीणां नरेषु च नलो वरः ॥३०॥
विशिष्टाया विशिष्टेन संगमो गुणवान् भवेत्।
एवमुक्ता तु हंसेन दमयन्ती विशांपते ॥३१॥
अब्रवीत्तत्र तं हंसं त्वमप्येवं नले वद।
तथेत्युक्त्वाण्डजः कन्यां विदर्भस्य विशांपते।
पुनरागम्य निषधान्नले सर्वं न्यवेदयत् ॥३२॥

दमयन्ती तु तच्छ्रुत्वा वचो हंसस्य भारत।
ततः प्रभृति न स्वस्था नलं प्रति बभूव सा ॥३३॥
ततश्चिन्तापरा दीना विवर्णवदना कृशा।
बभूव दमयन्ती तु निःश्वासपरमा तदा ॥३४॥
ऊर्द्धदृष्टिर्ध्यानपरा बभूवोन्मत्तदर्शना।
पाण्डुवर्णा क्षणेनाथ हृच्छयाविष्टचेतना ॥३५॥
न शय्यासनभोगेषु रतिं विन्दति कर्हिचित्।
न नक्तं न दिवा शेते हा हेति रुदती पुनः ॥३६॥
तामस्वस्थां तदाकारां सख्यस्ता जज्ञुरिङ्गितैः।
ततो विदर्भपतये दमयन्त्याः सखीजनः ॥३७॥
न्यवेदयत्तामस्वस्थां दमयन्तीं नरेश्वरे।
तच्छ्रुत्वा नृपतिर्भीमो दमयन्तीं सखीगणात् ॥३८॥
चिन्तयामास तत्कार्य्यं सुमहत् स्वां सुतां प्रति।
किमर्थं दुहिता मेऽद्य नातिस्वस्थेव लक्ष्यते ॥३९॥
स समीक्ष्य महीपालः स्वां सुतां प्राप्तयौवनाम्।
अपश्यदात्मना कार्य्यं दमयन्त्याः स्वयंवरम् ॥४०॥
स संनिमन्त्रयामास महीपालान् विशांपतिः।
अनुभूयतामयं वीराः स्वयंवर इति प्रभो ॥४१॥
श्रुत्वा तु पार्थिवाः सर्वे दमयन्त्याः स्वयंवरम्।
अभिजग्मुस्ततो भीमं राजानो भीमशासनात् ॥४२॥
नलोऽपि राजा कौन्तेय श्रुत्वा राज्ञां समागमम्।
अभ्यगच्छददीनात्मा दमयन्तीमनुव्रतः ॥४३॥

अष्टपञ्चाशत्तमोऽध्यायः

धृतराष्ट्रदुर्योधनसंवादः

धृतराष्ट्र उवाच ।

क्षत्रतेजा ब्रह्मचारी कौमारादपि पाण्डवः ।
तेन संयुगमेष्यन्ति मन्दा विलपतो मम ॥१॥
दुर्य्योधन, निवर्त्तस्व युद्धाद् भरतसत्तम ।
न हि युद्धं प्रशंसन्ति सर्वावस्थमरिन्दम ॥२॥
अलमर्द्धं पृथिव्यास्ते सहामात्यस्य जीवितुम् ।
प्रयच्छ पाण्डुपुत्राणां यथोचितमरिन्दम ॥३॥
एतद्धि कुरवः सर्वे मन्यन्ते धर्मसंहितम् ।
यत्त्वं प्रशान्ति मन्येथाः पाण्डुपुत्रैर्महात्मभिः ॥४॥
अङ्गेमां समवेक्षस्व पुत्र स्वामेव वाहिनीम् ।
जात एष तवाभावस्त्वं तु मोहान्न बुध्यसे ॥५॥
न त्वहं युद्धमिच्छामि नैतदिच्छति बाह्लिकः ।
न च भीष्मो न च द्रोणो नाश्वत्थामा न सञ्जयः ॥६॥
न सोमदत्तो न शल्यो न कृपो युद्धमिच्छति ।
सत्यव्रतः पुरुमित्रो जयो भूरिश्रवास्तथा ॥७॥
येषु संप्रतितिष्ठेयुः कुरवः पीड़िताः परैः ।
ते युद्धं नाभिनन्दन्ति तत्तुभ्यं तात रोचताम् ॥८॥
न त्वं करोषि कामेन कर्णः कारयिता तव ।
दुःशासनश्च पापात्मा शकुनिश्चापि सौबलः ॥९॥

दुर्य्योधन उवाच

नाहं भवति न द्रोणे नाश्वत्थाम्नि न सञ्जये ।
न भीष्मे न च काम्बोजे न कृपे न च बाह्लिके ॥१०॥

सत्यव्रते पुरुमित्रे भूरिश्रवसि वा पुनः।
अन्येषु वा तावकेषु भारं कृत्वा समाह्वये ॥११॥
अहं च तात कर्णश्च रणयज्ञं वितत्य वै।
युधिष्ठिरं पशुं कृत्वा दीक्षितौ भरतर्षभ ॥१२॥
रथो वेदी स्रुवः खड्गो गदा स्रुक् कवचं सदः।
चातुर्होत्रं च धुर्य्या मे शरा दर्भा हविर्यशः ॥१३॥
आत्मयज्ञेन नृपते इष्ट्वा वैवस्वतं रणे।
विजित्य स्वयमेष्यावो हतामित्रौ श्रिया वृतौ ॥१४॥
अहं च तात कर्णश्च भ्राता दुःशासनश्च मे।
एते वयं हनिष्यामः पाण्डवान् समरे त्रयः ॥१५॥
अहं हि पाण्डवान् हत्वा प्रशास्ता पृथिवीमिमाम्।
मां वा हत्वा पाण्डुपुत्रा भोक्तारः पृथिवीमिमाम् ॥१६॥
त्यक्तं मे जीवितं राज्यं धनं सर्वं च पार्थिव।
न जातु पाण्डवः सार्द्धं वसेयमहमच्युत ॥१७॥
यावद्धि सूच्यास्तीक्ष्णाया विध्येदग्रेण मारिष।
तावदप्यपरित्याज्यं भूमेर्नः पाण्डवान् प्रति ॥१८॥

धृतराष्ट्र उवाच

सर्वान् वस्तात शोचामि त्यक्तो दुर्य्योधनो मया।
ये मन्दमनुयास्यध्वं यान्तं वैवस्वतक्षयम् ॥१९॥
महद्वो भयमागामि न चेच्छाम्यथ पाण्डवः।
गदया भीमसेनेन हताः शममुपैष्यथ ॥२०॥
महावनमिव च्छिन्नं यदा द्रक्ष्यसि पातितम्।
बलं कुरूणां भीमेन तदा स्मर्त्तासि मे वचः ॥२१॥

कर्णपर्व

ग्रशीतितमोऽध्यायः

दुःशासननिधनम्

भीमोऽपि वेगादवतीर्य्यं यानाद् दुःशासनं वेगवानभ्यधावत्।
ततः स्मृत्वा भीमसेनस्तरस्वी सापत्नकं यत् प्रयुक्तं सुतैस्ते ।।१।।
स्मृत्वाथ केशग्रहणं च देव्या वस्त्रापहारं कृतदुर्बलायाः।
ग्रनागसो भर्तृ पराङ्मुखाया दुःखानि दत्तान्यपि विप्रचिन्त्य ।।२।।
जज्वाल क्रोधादथ भीमसेन ग्राज्यप्रसिक्तो हि यथा हुताशः।
तत्राह कर्णं च सुयोधनं च कृपं द्रौणिं कृतवर्माणमेव ।।३।।
निहन्मि दुःशासनमद्य पापं संरक्ष्यतामद्य समस्तयोधाः।
इत्येवमुक्त्वा सहसाभ्यधावन्निहन्तुकामोऽतिबलस्तरस्वी ।।४।।
तथा तु विक्रम्य रणे वृकोदरो महागजं केशरीवोग्रवेगः।
निगृह्य दुःशासनमेकवीरः सुयोधनस्याधिरथेः समक्षम् ।।५।।
रथादवप्लुत्य गतः स भूमौ यत्नेन तस्मिन् प्रणिधाय चक्षुः।
ग्रसि समुद्यम्य सितं सुधारं कण्ठे पदाक्रम्य च वेपमानम् ।।६।।
उवाच तद् गौरिति यद् ब्रुवाणो हृष्टो वदेः कर्णसुयोधनाभ्याम्।
ये राजसूयावभृथे पवित्रा जाताः कचा याज्ञसेन्या दुरात्मन् ।।७।।
ते पाणिना कतरेणावकृष्टा स्तद् ब्रूहि त्वां पृच्छति भीमसेनः।
श्रुत्वा तु तद् भीमवचः सुघोरं दुःशासनो भीमसेनं निरीक्ष्य ।।८।।
जज्वाल भीमं स तदा स्मयेन संशृण्वतां कौरवसोमकानाम्।
उक्तस्तदाजौ स तथा सरोषं जगाद भीमं परिवर्त्तनेत्रः ।।९।।
ग्रयं करिकराकारः करिकुम्भ-विमर्दनः।
गोसहस्रप्रदाता च क्षत्रियान्तकरः करः ।।१०।।
ग्रनेन याज्ञसेन्या मे भीम केशा विकर्षिताः।
पश्यतां कुरुमुख्यानां युष्माकं च सभासदाम् ।।११।।
एवं ब्रुवन्तं राजसुतं निशम्य ब्रुवन्तमाजौ विनिपीड्य वक्षः।
भीमो बलात्तं प्रतिगृह्य दोर्भ्याम् उच्चैर्ननादाथ समस्तयोधान् ।।१२।।

उवाच यस्यास्ति बलं स रक्षत्वसौ भवेदद्य स निरस्तबाहुः।
दुःशासनं जीवितं प्रोत्सृजन्तमाक्षिप्य योधांस्तरसा महाबलः ॥१३॥
एवं क्रुद्धो भीमसेनः करेण उत्पाटयामास भुजं महात्मा।
दुःशासनं तेन स वीरमध्ये जघान वज्राशनिसन्निभेन ॥१४॥
भीमोऽपि हत्वा तत्रैव दुःशासनममर्षणम्।
पूरयित्वाञ्जलिं भूयो रुधिरस्योग्रनिस्वनः।
शृण्वतां लोकवीराणामिदं वचनमब्रवीत् ॥१५॥
ये तदास्मान् प्रनृत्यन्ति पुनर्गौरिति गौरिति।
तान् वयं प्रतिनृत्यामः पुनर्गौरिति गौरिति ॥१६॥
प्रमाण-कोट्यां शयनं कालकूटस्य भोजनम्।
दंशनं चाहिभिः कृष्णैर्दाहश्च जतुवेश्मनि ॥१७॥
द्यूतेन राज्यहरणमरण्ये वसतिश्च या।
द्रौपद्याः केशपक्षस्य ग्रहणं च सुदारुणम् ॥१८॥
इष्वस्त्राणि च संग्रामेष्वसुखानि च वेश्मनि।
विराटभवने यश्च क्लेशोऽस्माकं पृथग्विधः ॥१९॥
शकुनेर्धार्त्तराष्ट्रस्य राधेयस्य च मन्त्रिते।
अनुभूतानि दुःखानि तेषां हेतुस्त्वमेव हि ॥२०॥
दुःखान्येतानि जानीमो न सुखानि कदाचन।
धृतराष्ट्रस्य दौरात्म्यात् सपुत्रस्य सदा वयम् ॥२१॥
एतावदुक्त्वा वचनं प्रहृष्टो ननाद चोच्चै रुधिरार्द्रगात्रः।
ननर्द चैवातिबलो महात्मा वृत्रं निहत्येव सहस्रनेत्रः ॥२२॥

चतुर्थोऽध्यायः

ज्ञानकर्मसंन्यासयोगः

श्री भगवानुवाच

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ।।१।।
(अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृति स्वामधिष्ठाय सम्भवाम्यात्ममायया ।।२।।)
(यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ! ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ।।३।।)
(परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ।।४।।)
जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ।।५।।
वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
वहवो ज्ञानतपसा पूता मद्भावमागताः ।।६।।
(ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ।।७।।)
काङ्क्षन्तः कर्मणां सिद्धि यजन्त इह देवताः ।
क्षिप्र हि मानुषे लोके सिद्धिर्भवति कर्मजा ।।८।।
(चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ।।९।।)
(न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ।।१०।।)
एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ।।११।।

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥१२॥
(कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥१३॥)
कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥१४॥
(यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥१५॥)
त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किंचित्करोति सः ॥१६॥
(निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥१७॥)
(यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥१८॥)
गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥१९॥
श्रेयान् द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ! ।
सर्वं कर्माखिलं पार्थ ! ज्ञाने परिसमाप्यते ॥२०॥
(तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥२१॥)
यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥२२॥
(अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥२३॥)
(यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ! ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥२४॥)
(न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥२५॥)
(श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥२६॥)

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥२७॥
योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥२८॥
(तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनाऽऽत्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥२९॥)

२१

बुद्ध-चरितम्

प्रथमः सर्गः

बुद्धदेव-जन्म-परिग्रहः

आसीद्विशालोन्नतसानुलक्ष्म्या पयोदपंक्त्येव परीतपार्श्वम् ।
उदग्रधिष्ण्यं गगणेऽवगाढं पुरं महर्षेः कपिलस्य वस्तु ॥१॥
महीभृतां मूर्ध्नि कृताभिषेकः शुद्धोदनो नाम नृपोऽर्कबन्धुः ।
अध्याशयो वा स्फुटपुण्डरीकं पुराधिराजं तदलञ्चकार ॥२॥
तस्यातिशोभाविसृतातिशोभा रविप्रभेवास्ततमःप्रभावा ।
समग्रदेवीनिवहाग्रदेवी बभूव मायापगतेव माया ॥३॥
अतीन्द्रियेनात्मनि दुष्कुहोऽयं मया जनो योजयितुं न शक्यः ।
इतीव सूक्ष्मां प्रकृतिं विहाय धर्मेण साक्षाद्विहिताः स्वमूर्त्तिः ॥४॥
च्युतोऽथ कायात्तुषितात् त्रिलोकीमुद्योतयन्नुत्तम-बोधिसत्त्वः ।
विवेश तस्याः स्मृत एव कुक्षौ नन्दागुहायामिव नागराजः ॥५॥
धृत्वा हिमाद्रिधवलं गुरुषड्विषाणं दानाधिवासितमुखं द्विरदस्य रूपम् ।
शुद्धोदनस्य वसुधाधिपतेर्महिष्याः कुक्षिं विवेश स जगद्व्यसनक्षयाय ॥६॥
मायापि तं कुक्षिगतं दधाना विद्युद्विलासं जलदावलीव ।
दानाभिवर्षैः परितो जनानां दारिद्र्यतापं शमयाञ्चकार ॥७॥

सान्तःपुरजना देवी कदाचिदथ लुम्बिनीम् ।
जगामानुमते राज्ञः सम्भूतोत्तमदोहदा ।।८।।
शाखामालम्बमानाया: पुष्पभारावलम्बिनीम् ।
देव्याः कुक्षिं विभिद्याशु बोधिसत्त्वो विनिर्ययौ ।।६।।
तं जातमात्रमथ काञ्चनयूपगौरं प्रीतः सहस्रनयनः शनकैरगृह्णात् ।
मन्दारपुष्पनिकरैः सह तस्य मूर्ध्नि खान्निर्मले च विनिपेततुरम्बुधारे ।।१०।।
स हि स्वगात्रप्रभयोज्ज्वलन्त्या दीपप्रभां भास्करवन्मुमोष ।
महार्हजाम्बुनद-चारुवर्णो विद्योतयामास दिशश्च सर्वाः ।।११।।
अनाकुलान्यब्जसमुद्गतानि निष्पेषवन्त्यायतविक्रमाणि ।
तथैव धीराणि पदाणि सप्त सप्तर्षितारासदृशो जगाम ।।१२।।
बोधाय जातोऽस्मि जगद्धितार्थमन्त्या तथोत्पत्तिरियं ममेति ।
चतुर्दिशं सिंहगतिर्विलोक्य वाणीं च भव्यार्थकरीमुवाच ।।१३।।

३२

तृतीयः सर्गः चतुर्थश्च

जीर्ण-रुग्न-मृत-प्रव्रजित-दर्शनम्

ततो नृपस्तस्य निशम्य भावं पुत्राभिधानस्य मनोरथस्य ।
स्नेहस्य लक्ष्म्या वयसश्च योग्यामाज्ञापयामास विहारयात्राम् ।।१।।
निवर्तयामास च राजमार्गे सम्पातमार्तस्य पृथग् जनस्य ।
मा भूत् कुमारः सुकुमारचित्तः संविग्नचेता इव मन्यमानः ।।२।।
प्रत्यङ्गहीनान् विकलेन्द्रियांश्च जीर्णातुरादीन् कृपणांश्च भिक्षून् ।
ततः समुत्सार्य परेण साम्ना शोभां परां राजपथस्य चक्रुः ।।३।।
अथो नरेन्द्रः सुतमागताश्रुः शिरस्युपाघ्राय चिरं निरीक्ष्य ।
गच्छेति चाज्ञापयति स्म वाचा स्नेहान्न चैनं मनसा मुमोच ।।४।।
ततः स जाम्बूनदभाण्डभृद्भिर्युक्तं चतुर्भिर्निभृतैस्तुरङ्गैः ।
अक्लीबविद्युच्छुचिरश्मिधारं हिरण्मयं स्यन्दनमारुरोह ।।५।।

ततः प्रकीर्णोज्ज्वलपुष्पजालं विषक्तमाल्यं प्रचलत्पताकम्।
मार्गं प्रपेदे सदृशानुयात्रश्चन्द्रः सनक्षत्र इवान्तरीक्षम् ।।६।।
कीर्णं तथा राजपथं कुमारः पौरैर्विनीतैः शुचिधीरवेषैः।
तत्पूर्वमालोक्य जहर्ष किञ्चिन्मेने पुनर्भावमिवात्मनश्च ।।७।।
पुरं तु तत् स्वर्गमिव प्रहृष्टं शुद्धाधिवासाः समवेक्ष्य देवाः।
जीर्णं नरं निर्ममिरे प्रयातुं सञ्चोदनार्थं क्षितिपात्मजस्य ।।८।।
ततः कुमारो जरयाभिभूतं दृष्ट्वा नरेभ्यः पृथगाकृतिं तम्।
उवाच संग्राहकमागतास्थस्तत्रैव निष्कम्पनिविष्टदृष्टिः ।।९।।
क एष भो सूत नरोऽभ्युपेतः केशैः सितैर्यष्टिविषक्तहस्तः।
भ्रूसंवृताक्षः शिथिलानताङ्गः किं विक्रियैषा प्रकृतिर्यदृच्छा ।।१०।।
इत्येवमुक्तः स रथप्रणेता निवेदयामास नृपात्मजाय।
संरक्ष्यमप्यर्थमदोषदर्शी तैरेव देवैः कृतबुद्धिमोहः ।।११।।
रूपस्य हर्त्री व्यसनं बलस्य शोकस्य योनिर्निधनं रतीनाम्।
नाशः स्मृतीनां रिपुरिन्द्रियाणामेषा जरा नाम ययैष भग्नः ।।१२।।
इत्येवमुक्ते चलितः स किञ्चिद्राजात्मजः सूतमिदं बभाषे।
किमेष दोषो भविता ममापीत्यस्मै ततः सारथिरभ्युवाच ।।१३।।
आयुष्मतोऽप्येष वयःप्रकर्षान्निःसंशयं कालवशेन भावी।
एवं जरां रूपविनाशयित्रीं जानाति चैवेच्छति चैष लोकः ।।१४।।
निःश्वस्य दीर्घं स शिरः प्रकम्प्य तस्मिंश्च जीर्णे विनिवेश्य चक्षुः।
ततः कुमारो भवनं तदेव चिन्तावशः शून्यमिव प्रपेदे ।।१५।।
यदा तु तत्रैव न शर्म लेभे जरा जरेति प्रपरीक्षमाणः।
ततो नरेन्द्रानुमतः स भूयः क्रमेण तेनैव बहिर्जगाम ।।१६।।
अथापरं व्याधिपरीतदेहं त एव देवाः ससृजुर्मनुष्यम्।
दृष्ट्वा च तं सारथिमाबभाषे शौद्धोदनिस्तद्गतदृष्टिरेव ।।१७।।
स्थूलोदरः श्वासचलच्छरीरः स्रस्तांसबाहुः कृशपाण्डुगात्रः।
अम्बेति वाचं करुणं ब्रुवाणः परं समाश्लिष्य नरः क एषः ।।१८।।
ततोऽब्रवीत् सारथिरस्य सौम्य धातुप्रकोपप्रभवः प्रवृद्धः।
रोगाभिधानः सुमहाननर्थः शक्तोऽपि येनैष कृतोऽस्वतन्त्रः ।।१९।।
इत्यूचिवान् राजसुतः स भूयस्तं सानुकम्पो नरमीक्षमाणः।
अस्यैव जातः पृथगेष दोषः सामान्यतो रोगभयं प्रजानाम् ।।२०।।

ततो बभाषे स रथप्रणेता कुमार साधारण एष दोषः।
इति श्रुतार्थः स विषण्णचेताः प्रध्यानयुक्तः प्रविवेश सद्म ।।२१।।
ततो विशेषेण नरेन्द्रमार्गे स्वलङ्कृते चैव परीक्षिते च।
व्यत्यास्य सूतं च रथं च राजा प्रस्थापयामास वहिः कुमारम् ।।२२।।
ततस्तथा गच्छति राजपुत्रे तैरेव देवैर्विहितो गतासुः।
तं चैव मार्गे मृतमुह्यमानं सूतः कुमारश्च ददर्श नान्यः ।।२३।।
अथाब्रवीद्राजसुतः स सूतं नरैश्चतुर्भिर्ह्रियते क एषः।
दीनैर्मनुष्यैरनुगम्यमानो यो भूषितोऽश्वास्यवरुद्यते च ।।२४।।
ततः स शुद्धात्मभिरेव देवैः शुद्धाधिवासैरभिभूतचेताः।
अवाच्यमप्यर्थमिमं नियन्ता प्रव्याजहारार्थविदीश्वराय ।।२५।।
बुद्धीन्द्रियप्राणगुणैर्वियुक्तः सुप्तो विसंज्ञस्तृणकाष्ठभूतः।
संबध्य संरक्ष्य च यत्नवद्भिः प्रियाप्रियैस्त्यज्यत एष कोऽपि ।।२६।।
इति प्रणेतुः स निशम्य वाक्यं सञ्चुक्षुभे किञ्चिदुवाच चैनम्।
किं केवलस्यैव जनस्य धर्मः सर्वप्रजानामयमीदृशोऽन्तः ।।२७।।
ततः प्रणेता वदति स्म तस्मै सर्वप्रजानामयमन्तकर्मा।
हीनस्य मध्यस्य महात्मनो वा सर्वस्य लोके नियतो विनाशः ।।२८।।
ततः स धीरोऽपि नरेन्द्रसुनुः श्रुत्वैव मृत्युं विषसाद सद्यः।
इयञ्च निष्ठा नियतं प्रजानां प्रमाद्यति त्यक्तभयश्च लोकः ।।२९।।
तस्माद्रथं सूत निवर्त्यतां नो विहारभूमौ न हि देशकालः।
जानन् विनाशं कथमार्त्तिकाले सचेतनः स्यादिह हि प्रमत्तः ।।३०।।
इति ब्रुवाणेऽपि नराधिपात्मजे निवर्तयामास स नैव तं रथम्।
विशेषयुक्तं तु नरेन्द्रशासनात् स पद्मखण्डं वनमेव निर्ययौ ।।३१।।
स तथा विषयैर्विलोभ्यमानः परमोहैरपि शाक्यराजसुनुः।
न जगाम रतिं न शर्म लेभे हृदये सिंह इवातिदिग्धविद्धः ।।३२।।
अथ मन्त्रिसुतैः क्षमैः कदाचित् सखिभिश्चित्रकथैः कृतानुयात्रः।
वनभूमिदिदृक्षया शमेप्सुर्नरदेवानुमतो वहिः प्रतस्थे ।।३३।।
अभितारलचारुपर्णवत्या विजने मूलमुपेयिवान् स जम्ब्वाः।
पुरुषैरपरैरदृश्यमानः पुरुषश्चोपससर्प भिक्षुवेशः ।।३४।।
नरदेवसुतस्तमभ्यपृच्छद् वद कोऽसीति शशंस सोऽथ तस्मै।
स च पुङ्गव जन्ममृत्युभीतः श्रमणः प्रव्रजितोऽस्मि मोक्षहेतोः ।।३५।।

जगति क्षयधर्मके मुमुक्षुर्मृगयेऽहं शिवमक्षयं पदं तत् ।
अजनोऽन्यजनैरतुल्यबुद्धिर्विषयेभ्यो विनिवृत्तरागदोषः ।।३६।।
निवसन् क्वचिदेव वृक्षमूले विजने वायतने गिरौ वने वा ।
विचराम्यपरिग्रहो निराशः परमार्थाय यथोपपन्नभिक्षुः ।।३७।।
इति पश्यत एव राजसूनोरिदमुक्त्वा स नभः समुत्पपात ।
स हि तद्वपुरन्यबुद्धिदर्शी स्मृतये तस्य समेयिवान् दिवौकाः ।।३८।।
गगणं खगवद् गते च तस्मिन् नृवरः संजहृषे विसिस्मिये च ।
उपलभ्य ततश्च धर्मसंज्ञामभिनिर्याणविधौ मतिं चकार ।।३९।।
स जरामरणक्षयं चिकीर्षुर्वनवासाय मतिं स्मृतौ निधाय ।
प्रविवेश पुनः पुरं न कामाद्वनभूमेरिव मण्डलं द्विपेन्द्रः ।।४०।।

३३

दशमः सर्ग एकादशश्च

बिम्बिसार-सिद्धार्थ-संवादः

उत्तीर्य गङ्गां प्रचलत्तरङ्गां राजात्मजो राजगृहं जगाम ।
पञ्चाचलाङ्कं नगरं प्रपेदे शान्तः स्वयम्भूरिव नाकपृष्ठम् ।।१।।
श्रेण्योऽथ भर्ता मगधाजिरस्य वाह्याद् विमानाद् विपुलं जनौघम् ।
ददर्श पप्रच्छ च तस्य हेतुं ततस्तम् अस्मै पुरुषः शशंस ।।२।।
ज्ञानं परं वा पृथिवीश्रियं वा विप्रैर्य उक्तोऽधिगमिष्यतीति ।
स एव शाक्याधिपतेस्तनूजो निरीक्ष्यते प्रव्रजितो जनेन ।।३।।
ततः श्रुतार्थो मनसा गतार्थो राजा बभाषे पुरुषं तमेव ।
विज्ञायतां क्व प्रतिगच्छतीति तथेत्यथैनं पुरुषोऽन्वगच्छत् ।।४।।
आदाय भैक्षं च यथोपपन्नं ययौ गिरेः प्रस्रवणं विविक्तम् ।
तत्रैवम् आलोक्य स राजभृत्यः श्रेण्याय राज्ञे कथयाञ्चकार ।।५।।
संश्रुत्य राजा स च बाहुमान्यात् तत्र प्रतस्थे निभृतानुयात्रः ।
शैलस्य तस्योपरि शृङ्गभूतं शान्तेन्द्रियं पश्यति बोधिसत्त्वम् ।।६।।
ततः शुचौ वारणकर्णनीले शिलातलेऽसौ निषसाद राजा ।
नृपोपविश्यानुमतश्च तस्य भावं विजिज्ञासुरिदं बभाषे ।।७।।

आदित्यपुर्वं विपुलं कुलं ते नवं वयो दीप्तमिदं वपुश्च ।
कस्माद् इयं ते मतिरक्रमेण भैक्षाक एवाभिरता न राज्ये ।।८।।
गात्रं हि ते लोहितचन्दनार्हं काषायसंश्लेषमनर्हमेतत् ।
हस्तः प्रजापालनयोग्य एष भोक्तुम् न चार्हः परदत्तमन्नम् ।।९।।
स्नेहेन खल्वेतद् अहं ब्रवीमि नैश्वर्यरागेण न विस्मयेन ।
इमं हि दृष्ट्वा तव भिक्षुवेशं जातानुकम्पोऽस्म्यपि चागताश्रुः ।।१०।।
अथैवम् उक्तो मगधाधिपेन सुहृन्मुखेन प्रतिकुलम् अर्थम् ।
स्वस्थोऽविकारः कुलशौचशुद्धः शौद्धदनिर्वाक्यम् इदं जगाद ।।११।।
नाश्चर्यम् एतद् भवतोऽभिधातुं जातस्य हर्यङ्क-कुले विशाले ।
यन्मित्रपक्षे तव मित्रकाम स्याद् वृद्धिरेषा परिशुद्धवृत्तेः ।।१२।।

अहं जरामृत्युभयं विदित्वा
मुमुक्षया धर्ममिमं प्रपन्नः ।
बन्धून् प्रियान् अश्रुमुखान् विहाय
प्रागेव कामान् अशुभस्य हेतून् ।।१३।।

नाशीविषेभ्योऽपि तथा बिभेमि नैवाशनिभ्यो गगनाच्च्युतेभ्यः ।
न पावकेभ्योऽनिलसंहितेभ्यो यथा भयं मे विषयेभ्य एभ्यः ।।१४।।
समुद्रवस्त्राम् अपि गाम् अवाप्य पारं जिगीषन्ति महार्णवस्य ।
लोकस्य कामैर्न वितृप्तिरस्ति पतद्भिरम्भोभिरिवार्णवस्य ।।१५।।

देवेन वृष्टेऽपि हिरण्यवर्षे
द्वीपान् समुद्रांश्चतुरोऽपि जित्वा ।
शक्रस्य चार्द्धासनम् अप्यवाप्य
मान्धातुरासीद् विषयेष्वतृप्तिः ।।१६।।

भुक्तापि राज्यं दिवि देवतानां शतक्रतौ वृत्रभयात् प्रनष्टे ।
दर्पाद् महर्षीन् अपि वाहयित्वा कामेष्वतृप्तो नहुषः पपात ।।१७।।
ऐलश्च राजा त्रिदिवं विगाह्य नीत्वापि देवीं वशम् उर्वशीं ताम् ।
लोभाद् ऋषिभ्यः कनकं जिहीर्षुर्जगाम नाशं विषयेष्वतृप्तः ।।१८।।
गीतैर्ह्रियन्ते हि मृगा बधाय रूपार्थमग्नौ शलभाः पतन्ति ।
मत्स्यो गिरत्यायसम् आमिषार्थी तस्मादनर्थं विषयाः फलन्ति ।।१९।।
दुःखप्रतीकारनिमित्तभूतास्तस्मात् प्रजानां विषया न भोग्याः ।
अश्नामि भोगान् इति कोऽभ्युपेयात् प्राज्ञः प्रतिकारविधौ प्रवृत्तान् ।।२०।।

यः पित्तदाहेन विदह्यमानः शीतक्रियां भोग इति व्यवस्येत् ।
दुःखप्रतीकारविधौ प्रवृत्तः कामेषु कुर्यात् स हि भोगसंज्ञाम् ॥२१॥
कामेष्वनैकान्तिकता च यस्माद् अतोऽपि मे तेषु न भोगसंज्ञा ।
ये एव भावा हि सुखं दिशन्ति ते एव दुःखं पुनरावहन्ति ॥२२॥
दृष्ट्वा तु मिश्रां सुखदुःखतां मे राज्यं च दास्यं च मतं समानम् ।
नित्यं हसत्येव हि नैव राजा न चापि सन्तप्यते एव दासः ॥२३॥
राज्येऽपि वासो युगम् एकम् एव क्षुत्सन्निरोधाय तथान्नमात्रा ।
शय्या तथैकासनम् एकम् एव शेषा विशेषा नृपतेर्मदाय ॥२४॥
यो दन्दशुकं कुपितं भुजङ्गं मुक्त्वा व्यवस्येद् हि पुनर्ग्रहीतुम् ।
दाहात्मिकां वा ज्वलितां तृणोल्कां संत्यज्य कामान् स पुनर्भजेत ॥२५॥
जरायुधो व्याधिविकीर्णसायको यदान्तको व्याध इवाश्रितः स्थितः ।
प्रजामृगान् भाग्यवनाश्रितान्स्तुदन् वयःप्रकर्षं प्रति को मनोरथः ॥२६॥
इहागतश्चाहमितो दिदृक्षया मुनेरराडस्य विमोक्षवादिनः ।
प्रयामि चाद्यैव नृपास्तु ते शिवं वचः क्षमेथाः शमतत्त्वनिष्ठुरम् ॥२७॥

३४

शकराजरुद्रदाम्नः जुनागडस्थशिलालेखः

इदं तडाकं सुदर्शनं सेतुबन्धेनोपपन्नं सुप्रतिविहितप्रणालीपरीवाहमीढ़विधानं वर्त्तते । तदिदं राज्ञो महाक्षत्रपस्य सुगृहीतनाम्नः स्वामिचष्टनस्य पौत्रस्य राज्ञः क्षत्रपस्य सुगृहीतनाम्नः स्वामिजयदाम्नः पुत्रस्य राज्ञो महाक्षत्रपस्य गुरुभिरभ्यस्तनाम्नो रुद्रदाम्नो वर्षे द्विसप्ततितमे (७०+२) सृष्टवृष्टिना पर्जन्येन एकार्णवभूतायामिव पृथिव्यां कृतायां गिरेरुर्जयतः सुवर्णसिकतापलाशिनीप्रभृतीनां नदीनाम् अतिमात्रोद्वृत्तैर्वेगैः युगनिधनसदृशपरमघोरवेगेन वायुना प्रमथितसलिलविक्षिप्तजर्जरीकृताव-दीर्णक्षिप्ताश्मवृक्षगुल्मलताप्रतानम् आनदीतलादित्युद्घाटितमासीत् । चत्वारि हस्तशतानि विंशत्युत्तराण्यायतेन एतावन्त्येव विस्तीर्णेन पञ्चसप्ततिहस्तावगाढेन भेदेन निःसृतसर्वतोयं मरुधन्वकल्पमतिभृशमासीत्* ।

* कल्पमतिभृशं दुर्दर्शनमासीत् इति पाठश्च ।

इदं मौर्य्यस्य राज्ञः चन्द्रगुप्तस्य राष्ट्रियेन वैश्येन पुष्यगुप्तेन कारितम् अशोकस्य मौर्य्यस्य कृते यवनराजेन तुषास्फेनाधिष्ठाय प्रणालीभिरलङ्कृतम्। सर्ववर्णैरभिगम्य रक्षणार्थं पतित्वे वृतेन स्ववीर्य्यार्जितानाम् अनुरक्तसर्वप्रकृतीनां पूर्वापराकरावन्त्यनूपनीवृदानर्त्तसुराष्ट्रश्वभ्रमरुकच्छसिन्धुसौवीरकुकुरापरान्तनिषादादीनां समग्राणां विषयानां पतिना यौधेयानां प्रसह्योत्सादकेन दक्षिणापथपतेः सातकर्णेर्द्विरपि निर्व्याजमवजित्य अवजित्य सम्बन्धाविदूरतया अनुत्सादनात् प्राप्तयशसा शब्दार्थगान्धर्वन्यायाद्यानां विद्यानां महतीनां पारणधारणविज्ञानप्रयोगावाप्तविपुलकीर्त्तिना उदारालङ्कृतगद्यपद्यकाव्यविधानप्रवीणेन स्वयमधिगतमहाक्षत्रपनाम्ना नरेन्द्रकन्यास्वयम्बरानेकमाल्यप्राप्तदाम्ना महाक्षत्रपेण रुद्रदाम्ना धर्मकीर्त्तिवृद्ध्यर्थम् अपीडयित्वा करविष्टिप्रणयक्रियाभिः पौरजानपदं जनं स्वस्मात् कोशान् महता धनौघेन अनतिमहता कालेन त्रिगुणदृढतरविस्तारायामं सेतुं विधाय सुदर्शनतरमिदं कारितम्।

३५

अवदानशतकम्

(५४)

श्रीमती

बुद्धो भगवान् राजगृहमुपनिश्रित्य विहरति वेणुवने कलकन्दकनिवापे। राजगृहे नगरे राजा बिम्बिसारो राज्यमेकपुत्रकमिव पालयति। यदा राज्ञा बिम्बिसारेण भगवतः सकाशात् सत्यानि दृष्टानि तदा प्रत्यहं भगवन्तमुपसंक्रामति सार्द्धम् अन्तःपुरेण। अथ संप्राप्ते वसन्तकालसमये अन्तःपुरिकाभी राजा विज्ञप्तः—देव! वयं न शक्नुमोऽहन्यहनि भगवन्तम् उपसंक्रमितुम्, तत् साधु देवोऽस्मिन्नन्तःपुरे तथागतस्य केशनखस्तूपं प्रतिष्ठापयेद् यत्र वयमसकृत् पुष्पैर्गन्धैर्माल्यैर्विलेपनैश्छत्रैर्ध्वजैः पताकाभिः पूजां कुर्य्यामेति। राज्ञा बिम्बिसारेण भगवान् विज्ञप्तः—दीयतामस्मभ्यं केशनखं येन वयं तथागतस्तूपम् अन्तःपुरमध्ये प्रतिष्ठापयाम इति।

भगवता केशनखं दत्तम्। राज्ञा विम्बिसारेण महता सत्कारेण अन्तः-पुरसहायेन तथागतस्य केशनखस्तूपोऽन्तःपुरमध्ये प्रतिष्ठापितः। तत्र चान्तःपुरे अन्तःपुरिका दीपधूपपुष्पगन्धमाल्यविलेपनैरभ्यर्चनं कुर्वन्ति।

यदा पुना राज्ञा अजातशत्रुणा पिता धार्मिको धर्मराजो जीविताद् व्यवरोपितः स्वयं च राज्यं प्रतिपन्नः, तदा भगवच्छासने सर्वदेयधर्माः समुच्छिन्नाः। क्रियाकारश्च कारितो न केनचित् तथागतस्तूपे काराः कर्त्तव्या इति। तदा तत्र केशनखस्तूपे न कश्चित् संमार्जनं दीपधूपपुष्प-दानं वा कुरुते। ततोऽन्तःपुरिकाः केशनखस्तूपं तथाविधं राजानं च विम्बिसारम् अनुस्मृत्य करुणकरुणं रोदितुमारब्धाः हा कष्टं धर्मराज-वियोगाद् वयं पुण्यात् प्रहीणा इति। तत्र च श्रीमती नामान्तःपुरिका। सा स्वकं जीवितमगणयित्वा बुद्धगुणांश्च अनुस्मृत्य केशनखस्तूपं संमृज्य दीपमालामकार्षीत्। यावदजातशत्रुः उपरिप्रासादतलगतस्तमुदारमवभासं दृष्ट्वा पप्रच्छ किमिदमिति। यावदन्यया कथितम्—श्रीमत्या केशनख-स्तूपे दीपमाला कृतेति। ततः श्रीमतीमाहूय कथयति—किमर्थं राज-शासनमतिक्रमसीति। सा कथयति—यद्यपि मया तव शासनमतिक्रान्तम्, किन्तु धर्मराजस्य मया विम्बिसारस्य शासनं नातिक्रान्तमिति। ततस्तेन कुपितेन चक्रं क्षिप्त्वा जीवितात् सा व्यवरोपिता।

३६

श्रेष्ठभिक्षा

(५५)

बुद्धो भगवान् श्रावस्त्यां विहरति जेतवने अनाथपिण्डदस्यारामे। एकदा अनाथपिण्डदस्य बुद्धिरभवत्—किमत्राश्चर्य्यं यदहं दानानि ददामि, पुण्यानि वा करोमि। यन्वहं दरिद्रजनानुग्रहार्थं श्रावस्तीनिवासिनो जनकायाच्छन्दकभिक्षणं कृत्वा भगवन्तं संश्रावकसङ्घमुपतिष्ठेयम्। एवं मे महाजनानुग्रहः कृतो भविष्यति, बहु चानेन पुण्यं प्रसूतं भविष्यतीति।

ततोऽनाथपिण्डदेन गृहपतिना एष वृत्तान्तो राज्ञे निवेदितः। राज्ञा सर्वस्यां श्रावस्त्यां घण्टावघोषणं कारितम्—शृन्वन्तु भवन्तः श्रावस्ती-निवासिनः पौराः। अद्य सप्तमे दिवसेऽनाथपिण्डदो गृहपतिर्हस्तिस्कन्धा-भिरूढस्तथागतस्य संश्रावकसङ्घस्यार्थाय च्छन्दकभिक्षणं कर्त्तुकामः। यस्य वो यन्मात्रं परित्यक्तं तदनुप्रदातव्यमिति। यावत् सप्तमे दिवसे अनाथपिण्डदो गृहपतिर्हस्तिस्कन्धाधिरूढस्तथागतस्य संश्रावकस्यार्थाय छन्दकभिक्षणं कर्त्तुं प्रवृत्तः। तत्र येषां यन्मात्रो विभवस्ते तन्मात्रं दातुं प्रवृत्ताः। केचिद् हारं प्रयच्छन्ति, केचित् कटकं, केचित् केयूरं, केचित् जातरूपमालां, केचिदङ्गुलिमुद्रां, केचिन्मुक्ताहारं, केचिद् हिरण्यं, केचि-दन्तशः कार्षापणम्। गृहपतिरपि परानुग्रहार्थं प्रतिगृह्णाति।

यावदन्यतमा स्त्री परमदरिद्रा। तया त्रिभिर्मासैः कृच्छ्रेण पटक उपार्जितः। सा तं पटकं प्रावृत्य वीथीमवतीर्णा। अनाथपिण्डदश्च तया दूरत एवागच्छन् शङ्खपटहैर्वाद्यमानैरवलोकितः। तयान्यतम उपासकः पृष्टः—यदि तावदयं गृहपतिराढ्यो महाधनो महाभोगः कस्मादयं परकुलेभ्यो भैक्ष्यमटतीति। सा उपासकेनोक्ता—परानुग्रहार्थम्। येऽ-समर्था भगवन्तं संश्रावकसङ्घं भोजयितुं तेषामर्थेऽनुग्रहं करोति। कथं बहवः समेता भगवन्तं प्रतिपादयेयुरिति। ततस्तस्या दारिकाया बुद्धि-रुत्पन्ना—अहं तावदकृतपुण्या, न मे शक्तिरस्ति यदहमेकाकिनी भगवन्तं संश्रावकसङ्घं भोजनेन प्रतिपादयेयम्। यन्वहमत्र किञ्चिदनुप्रदद्यामिति। सा स्वकं विभवम् अवलोकयन्ती न किञ्चित् पश्यति ऋते पटकात्। सा चिन्तयितुं प्रवृत्ता—यद्यहमिहस्थैव पटकं प्रदास्यामि, नग्ना भविष्यामि। यन्वहं शरणपृष्ठमभिरुह्य पटकं क्षिपेयमिति। ततः सा शरणपृष्ठ-मभिरुह्य स्वशरीरात् पटकमवनीय अनाथपिण्डदस्योपरि क्षिप्तवती। सा गृहपतिना संलक्षिता—नूनमस्या एष एव बिभवो यदनया शरणसंस्थया क्षिप्तमिति, तेन स्वपौरुषेयाणाम् आज्ञानुप्रदत्ता—गच्छन्तु भवन्तः, अवलोकयन्तु केनायं पटकः क्षिप्त इति। तैरवलोकिता यावदुत्कुट्का निषण्णा। ततस्तैः पृष्टा। तया चोक्तम्—यो मे विभव आसीत् स मे भगवद्गुणानुकीर्त्तनं प्रतिश्रुत्य दारिद्र्यभयभीतया तथागतप्रमुखे भिक्षु-सङ्घे दत्तः इति। ततस्तैरनाथपिण्डदाय निवेदितम्। ततोऽनाथपिण्डदेन गृहपतिना परमविस्मयजातेन सा दारिका विचित्रैर्वस्त्राभरणैराच्छादिता।

कुणालसुन्दरकथा

(१००)

वर्षशतपरिनिर्वृते बुद्धे भगवति पाटलिपुत्रे नगरे राजा अशोको राज्यं करोति ऋद्धं च स्फीतं च सुभिक्षं च आकीर्णबहुजनमनुष्यं च प्रशान्तकलिकलहडिम्बडमरं तस्कररोगापगतं शालीक्षुगोमहिषी[illegible]पन्नम्। धार्मिको धर्मराजो धर्मेण राज्यं पालयति। यावदपरेण समयेन देव्या सार्द्धं क्रीड़ति परिचारयति च। कालान्तरेण देवी आपन्नसत्त्वा संवृत्ता। दारको जातोऽभिरूपो दर्शनीयः कुणालसदृशाभ्यां नेत्राभ्याम्। तस्य जातौ जातिमहं कृत्वा नामधेयं व्यवस्थाप्यते किं भवतु दारकस्य नामेति। ज्ञातय ऊचुः—यस्मादस्य जातमात्रस्य कुणालसदृशे नेत्रे, तस्माद् भवतु दारकस्य कुणाल इति नामेति। कुणालो दारक आशु वर्द्धते ह्रदस्थमिव पङ्कजम्। ततस्तं सर्वालङ्कारविभूषितं राजा उत्सङ्गेन कृत्वा पुनः पुनः प्रेक्ष्य रूपसम्पदा प्रहर्षित उवाच—असदृशो मे पुत्रो लोके रूपेणेति।

तत्र च समये गान्धारे पुष्पभेरोत्सो नाम ग्रामः। तत्रान्यतमस्य गृहपतेः पुत्रो जातोऽतिक्रान्तो मानुषं वर्णम्। जन्मनि चास्य दिव्यगन्धोदकपरिपूर्णा रत्नमयी पुष्करिणी प्रादुर्भूता, पुष्पसम्पन्नं च महदुद्यानं जङ्गमं च। यत्र यत्र कुमारो गच्छति तत्र तत्र च पुष्करिणी उद्यानं च प्रादुर्भवति। तस्य सुन्दर इति नामधेयं व्यवस्थापितम्।

ततोऽपरेण समयेन पुष्पभेरोत्साद् वणिजः केनचिदेव करणीयेन पाटलिपुत्रं गताः। ते प्राभृतमादाय राज्ञः सकाशम् उपगताः। ततो राजा अशोकस्तेषां कुणालं दर्शयति—भो वणिजः, कदाचित् कुत्रचिद् भवद्भिः पर्य्यटद्भिरेवंविधं रूपविशेषयुक्तं दृष्टपूर्वमिति। ततस्ते वणिजः कृतकरपुटाः पादयोर्निपत्य अभयं मार्गयित्वा राजानमूचुः—अस्ति देव! अस्मदीये विषये सुन्दरो नाम अतिक्रान्तो मानुषं वर्णम्। जन्मनि चास्य दिव्यगन्धोदकपरिपूर्णा रत्नमयी पुष्करिणी प्रादुर्भूता पुष्पफलसमृद्धं च महदुद्यानं जङ्गमम्। यत्र यत्र च कुमारो गच्छति, तत्र तत्र पुष्करिणी उद्यानं च प्रादुर्भवतीति। श्रुत्वा राजा अशोकः परं विस्मयमापन्नः।

कुतूहलजातश्च दूतसंप्रेषणं कृतवान्—एष राजा अशोक आगन्तुमिच्छति सुन्दरस्य कुमारस्य दर्शनहेतोः। यद्व कृत्यं वा करणीयं वा तत्कुरूध्वम् इति। ततो महाजनकायो भीताः—यदि राजा महासाधनेन इहागमिष्यति कञ्चिदनर्थमुत्पादयिष्यतीति। ततः स कुमारो भद्रयानं योजयित्वा शत-सहस्रं च मुक्ताहारं प्राभृतस्यार्थे दत्त्वा अशोकस्य सकाशं प्रेषितः। राजा अशोकश्च सुन्दरस्य कुमारस्य रूपं शोभां वर्णपुष्कलतां च दिव्यां पुष्करिणीम् उद्यानं च दृष्टवा परं विस्मयमुपगतः।

३८

पञ्चरात्रम्

भासरचितम्

धार्त्तराष्ट्रपराजयः

द्वितीयोऽङ्कः

(ततः प्रविशति भटः)

भटः—भो भो निवेद्यतां निवेद्यतां महाराजाय विराटेश्वराय एता हि दस्युकर्मप्रच्छन्नविक्रमैर्धार्तराष्ट्रैर्ह्रियन्ते गावः।

(प्रविश्य काञ्चुकीयः)

काञ्चुकीयः—सदृशमेतद् भ्रातृजनेष्वपि द्रोहिणाम्। जन्मनक्षत्रक्रिया-व्यापृतस्य महाराजस्य तावदकालनिवेदनं मन्युमुत्पादयति। तस्मात् पुण्याहावसाने निवेदयिष्ये।

भटः—आर्य्य! अतिपातिकार्यमिदं, शीघ्रं निवेद्यताम्।

काञ्चुकीयः—इदं निवेद्यते।

(ततः प्रविशति राजा)

राजा—भोः ! किन्नु खलु दुर्य्योधनस्य मामन्तरेण वैरम्। आ ! यज्ञमनुभवितुमनागत इति। कथमनुभवामि। कीचकानां विनाशेन वयमुन्नीतसन्तापाः संवृत्ताः। अथवा परोक्षमपि पाण्डवानां स्निग्ध इति सर्वथा योद्धव्यम्। (भटं प्रति) सूतस्तावदाहूयताम्।

भटः—यदाज्ञापयति महाराजः (निष्क्रान्तः)

सूतः—(प्रविश्य) जयत्वायुष्मान्।

राजा—रथमानय शीघ्रं मे श्लाघ्यः प्राप्तो रणातिथिः।
तोषयिष्ये शरैर्भीष्मं जेष्यामीत्यमनोरथः॥

सूतः—यदाज्ञापयत्यायुष्मान्। आयुष्मन् !
यस्ते परिचितो रथस्तमास्थायोत्तरो गतः।

राजा—त्वमिदानीं कुमारस्य किं न वाहितवान् रथम् ?

सूतः—प्रसीदत्वायुष्मान्। रथं कल्पयित्वा तु सूतसमुदाचारेणोपस्थितः खल्वहम्। कुमारेण मामतिक्रम्य सारथ्ये विनियुक्ता बृहन्नला।

भटः—(प्रविश्य) भग्नः खलु कुमारस्य रथः।

राजा—कथं भग्नो नाम ?

भटः—श्रोतुमर्हति महाराजः।

बहुभिः समराभिज्ञैराच्छिन्नोऽश्वपथः परैः।
भग्नो वाहनलोभेन श्मशानाभिमुखो रथः॥

राजा—आ अस्त्येतत् ? गच्छ भूयो ज्ञायतां वृत्तान्तः।

भटः—(प्रविश्य) जयतु महाराजः। श्मशानान्मुहुर्त्तविश्रान्ततुरगेण कुमारेण तु शरैश्च्छन्ना मार्गाः।

राजा—गच्छ भूयो ज्ञायतां वृत्तान्तः।

भटः—यदाज्ञापयति महाराजः। (निष्क्रम्य प्रविश्य) जयतु महाराजः। जयतु विराटेश्वरः। प्रियं निवेदये महाराजाय। अवर्जितं गोग्रहणम्। अपयाता धार्त्तराष्ट्राः।

३९

अभिषेकनाटकम्

भासरचितम्

षष्ठोऽङ्कः

सीताया अग्निशुद्धिः

(प्रविशति बिभीषणो रामश्च)

बिभीषणः—जयतु देवः।

एषा हि राजंस्तव धर्मपत्नी तद्वाहुवीर्य्येण विधूतदुःखा।
लक्ष्मीः पुरा दैत्यकुलच्युतेव तव प्रसादात् समुपस्थिता सा ॥

रामः—बिभीषण! तत्रैव तावत् तिष्ठतु रजनीचरावमर्शजातकल्मषा इक्ष्वाकुकुलस्याङ्कभूता।

बिभीषणः—प्रसीदतु देवः।

रामः—नार्हति भवान् अतःपरं पीडयितुम्।

लक्ष्मणः—(प्रविश्य) जयत्वार्य्यः। आर्य्यस्याभिप्रायं श्रुत्वैव अग्निप्रवेशाय प्रसादं प्रतिपालयत्यार्य्या।

रामः—लक्ष्मण! अस्याः पतिव्रतायाश्छन्दमनुतिष्ठ।

लक्ष्मणः—यदाज्ञापयत्यार्य्यः। (निष्क्रान्तः पुनः प्रविश्य) प्रसीदत्वार्य्यः। आर्य्य! आश्चर्य्यमाश्चर्य्यम्। आर्य्या पुरस्कृत्येत एवाभिवर्त्तते भगवान् विभावसुः।

(ततः प्रविशति अग्निः सीतां गृहीत्वा)

अग्निः—एष भगवान् नारायणः। जयतु देवः।

इमां गृह्णीष्व राजेन्द्र! सर्वलोकनमस्कृताम्।
अपापामक्षतां शुद्धां जानकीं पुरुषोत्तम! ॥

अपि च—

इमां भगवतीं लक्ष्मीं जानीहि जनकात्मजाम्।
सा भवन्तमनुप्राप्ता मानुषीं तनुमास्थिता ॥

रामः—अनुगृहीतोऽस्मि।

जानतापि च वैदेह्याः शुचितां धूमकेतन ! ।
प्रत्ययार्थं हि लोकानामेवमेव मया कृतम् ।।

४०

बालचरितम्

भासरचितम्

चतुर्थोऽङ्कः

कालिय-दमनम्

(ततः प्रविशति दामोदरः कालियश्च सपरिजनः)

दामोदरः—सर्वप्रजाहितार्थं द्रुततरं कालियनागं वशं करोमि। (कालियह्रदं प्रविष्टः पुनः कालियं गृहीत्वा प्रविशति)

निर्भर्त्स्य कालियमहं परिविस्फुरन्तं
मूर्द्धाङ्कितैकचरणश्चलबाहुकेतुः ।
भोगे विषोल्बणफणस्य महोरगस्य
हल्लीसकं सललितं रुचिरं वहामि ।।

कालियः—आः ! त्वां त्रिदशाधिवासमधुना सम्प्रेषयामि क्षणात् ।

दामोदरः—यदि ते शक्तिरस्ति, दह्यतां ममैको भुजः, कालिय ! ।

कालियः—ह ह ह !

चतुःसागरपर्य्यन्तां ससप्तकुलपर्वताम् ।
दहेयं पृथिवीं कृत्स्नां किं भुजं न दहामि ते ।।

तिष्ठेदानीम्। एष त्वां भस्मीकरोमि। (विषाग्निं मुञ्चति)

दामोदरः—हन्त दर्शितं ते वीर्य्यम्।

कालियः—प्रसीदतु प्रसीदतु भगवान् नारायणः।

दामोदरः—अनेन वीर्य्येण भवान् गर्वितः।

कालियः—प्रसीदतु भगवान्। अज्ञानादतिक्रान्तवान्। सान्तःपुरः शरणागतोऽस्मि।

दामोदरः—कालिय ! किमर्थमिदानीं यमुनाह्लदं प्रविष्टोऽसि !
कालियः—भगवतो वरवाहनाद् गरुडाद् भीतोऽहमिह प्रविष्टोऽस्मि। तदिच्छामि गरुडादभयं भगवत्प्रसादात्।
दामोदरः—भवतु भवतु।

ममपादेन नागेन्द्र ! चिन्हितं तवमूर्द्धनि।
सुपर्ण एव दृष्ट्वेदमभयं ते प्रदास्यति ।।

कालियः—अनुगृहीतोऽस्मि।
दामोदरः—अद्यप्रभृति गोब्राह्मणपुरोगासु सर्वप्रजास्वप्रमादः कर्तव्यः।
कालियः—भगवन् मद्विषदूषितमिदं जलम्। तदिदानीमेव विषं संहृत्य यमुनाह्लदान्निष्क्रामामि।
दामोदरः—प्रतिनिवर्त्ततां भवान्।
कालियः—यदाज्ञापयति भगवान् नारायणः।

(सपरिजनो निष्क्रान्तः)

४१

पञ्चतन्त्रम्

वणिक्पुत्रतुलादण्डबालकानां कथा

अस्ति कस्मिंश्चिदधिष्ठाने जीर्णधनो नाम वणिक्पुत्रः। स च विभवक्षयात् देशान्तरगमनमना व्यचिन्तयत्—

यत्र देशेऽथवा स्थाने भोगान् भुक्त्वा स्ववीर्य्यतः।
तस्मिन् विभवहीनो यो वसेत् स पुरुषाधमः।।

तस्य च गृहे लोहभारघटिता पूर्वपुरुषोपार्जिता तुला आसीत्। ताञ्च कस्यचित् श्रेष्ठिनो गृहे निक्षेपभूतां कृत्वा देशान्तरं प्रस्थितः। ततः सुचिरं कालं देशान्तरं यथेच्छया भ्रान्त्वा पुनः स्वपुरमागत्य तं श्रेष्ठिनमुवाच, भोः श्रेष्ठिन् ! दीयतां सा मे निक्षेपतुला। स आह, 'भोः ! नास्ति सा, त्वदीया तुला मूषिकैर्भक्षिता।' जीर्णधन आह, 'भोः श्रेष्ठिन् !

नास्ति दोषस्ते, यदि सा मूषिकैर्भक्षितेति। ईदृक् एवायं संसारः, न किञ्चिदत्र शाश्वतमस्ति; परमहं नद्यां स्नानार्थं गमिष्यामि, तत् त्वमात्मीयं शिशुमेनं धनदेवनामानं मया सह स्नानोपकरणहस्तं प्रेषय इति। सोऽपि चौर्य्यभयात् तस्य शङ्कितः स्वपुत्रमुवाच, 'वत्स ! पितृव्योऽयं तव, स्नानार्थं नद्यां यास्यति, तत् गम्यतामनेन सार्द्धं स्नानोपकरणमादाय इति। अथासौ वणिक्शिशुः स्नानोपकरणमादाय प्रहृष्टमनाः तेन अभ्यागतेन सह प्रस्थितः। तथा अनुष्ठिते स वणिक् स्नात्वा तं शिशुं नदीगुहायां प्रक्षिप्य तद्द्वारं बृहच्छिलया आच्छाद्य सत्वरं गृहमागतः। पृष्टश्च तेन वणिजा, 'भोः अभ्यागत ! कथ्यतां कुत्र मे शिशुः, यः त्वया सह नदीं गतः ?' इति। स आह, 'नदीतटात् स श्येनेन हृतः' इति। श्रेष्ठी आह, 'मिथ्यावादिन् ! किं क्वचित् श्येनो बालं हर्त्तुं शक्नोति ? तत् समर्पय मे सुतम्, अन्यथा राजकुले निवेदयिष्यामी'ति। स आह, 'भोः सत्यवादिन् ! यथा श्येनो बालं न नयति तथा मूषिका अपि लोहभारघटितां तुलां न भक्षयन्ति; तदर्पय मे तुलां, यदि दारकेण प्रयोजनम्।' एवं तौ विवदमानौ द्वौ अपि राजकुलं गतौ। तत्र श्रेष्ठी तारस्वरेण प्रोवाच, 'भोः ! अब्रह्मण्यम् ! अब्रह्मण्यम्। मम शिशुः अनेन चोरेण अपहृतः।' अथ धर्माधिकारिणस्तम् ऊचुः, 'भोः ! समर्प्यतां श्रेष्ठिसुतः।' स आह, 'किं करोमि, पश्यतो मे नदीतटात् श्येनेन अपहृतः शिशुः।' तच्छ्रुत्वा ते प्रोचुः, 'भोः ! न सत्यमभिहितं भवता, किं श्येनः शिशुं हर्त्तुं समर्थो भवति ?' स आह, भोः भोः ? श्रूयतां मद्वचः—

तुलां लोहसहस्रस्य यत्र खादन्ति मूषिकाः।
राजन् तत्र हरेच्छ्येनो बालकं नात्र संशयः॥

ते प्रोचुः, 'कथमेतत् ?' ततः श्रेष्ठी सभ्यानाम् अग्रे आदितः सर्वं वृत्तान्तं निवेदयामास। ततः तैर्विहस्य द्वौ अपि तौ परस्परं सम्बोध्य तुलाशिशुप्रदानेन सन्तोषितौ।

नरपतियुधिष्ठिराख्यकुलालकथा

कस्मिंश्चिदधिष्ठाने कश्चित् कुम्भकारः प्रतिवसति स्म। स कदाचित् प्रमादात् अर्द्धभग्नघटकर्परतीक्ष्णाग्रस्य उपरि महता वेगेन धावन् पतितः। ततः कर्परकोट्या पाटितललाटो रुधिरप्लावितनुः कृच्छ्रादुत्थाय स्वाश्रयं गतः। ततश्च अपथ्यसेवनात् स प्रहारस्तस्य करालतां गतः। कृच्छ्रेण स नीरोगतां नीतः। अथ कदाचित् दुर्भिक्षपीडिते देशे स कुम्भकारः क्षुत्क्षामकण्ठः कैश्चित् राजसेवकैः सह देशान्तरं गत्वा कस्यापि राज्ञः सेवको बभूव। स च राजा तस्य ललाटे विकरालं प्रहारक्षतं दृष्ट्वा चिन्तयामास यत् 'वीरपुरुषः कश्चिदयं नूनं तेन ललाटपट्टे सम्मुखप्रहारः।' अतस्तं सम्मानादिभिः सर्वेषां राजपुरुषाणां मध्ये विशेषप्रसादेन पश्यति स्म। तेऽपि राजपुत्रास्तस्य तं प्रसादातिरेकं पश्यन्तः परम् ईर्ष्याधर्मं वहन्तो राजभयात् न किञ्चिदूचुः।

अथ अन्यस्मिन् अहनि तेन भूपतिना वीरसम्भावनायां क्रियमानायां, विग्रहे समुपस्थिते, प्रकल्प्यमानेषु गजेषु, सन्नह्यमानेषु वाजिषु, योधेषु प्रगुणीक्रियमानेषु, तेन भूभुजा स कुम्भकारः प्रस्तावानुगतं पृष्टो निर्जने, 'भो राजपुत्र! किं ते नाम! का च जातिः? कस्मिन् संग्रामे प्रहारोऽयं ते ललाटे लग्नः?' इति। स आह, 'देव! नायं शस्त्रप्रहारः। युधिष्ठिराभिधः कुलालोऽहम्। प्रकृत्या मद्गेहे अनेककर्परा आसन्। अथ कदाचित् मद्यपानं कृत्वा निर्गतः प्रधावन् कर्परोपरि पतितः। तस्य प्रहारविकारोऽयं मे ललाटे एवं विकरालतां गतः'। तदाकर्ण्य राजा सव्रीडमाह, 'अहो! वञ्चितोऽहं राजपुत्रानुकारिणा अनेन कुलालेन। तत् दीयतां द्राक् एतस्य चन्द्रार्द्धः।' तथा अनुष्ठिते कुम्भकार आह, 'मा मा एवं कुरु, पश्य मे रणे हस्तलाघवम्।' राजा प्राह, 'भोः! सर्वगुणसम्पन्नो भवान्, तथापि गम्यताम्। यावत् एते राजपुत्राः त्वां कुशलं न जानन्ति, तावत् द्रुततरम् अपसर, नोचेत् एतेषां सकाशात् विडम्बनां प्राप्य मरिष्यसि।' कुलालोऽपि तदाकर्ण्य सत्वरं प्रस्थितः।

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नन्दवररुचितद्भार्य्याणां कथा

अस्ति प्रख्यातबलपौरुषः अनेकनरेन्द्रवृन्दमुकुटमरीचिकाजाल-जटिलीकृत पादपीठः शरच्छशाङ्ककिरणनिर्मलयशाः समुद्रपर्य्यन्तायाः पृथिव्या भर्त्ता नन्दो नाम राजा। तस्य सर्वशास्त्राधिगतसमस्ततत्त्वः सचिवो वररुचिर्नाम। तस्य च प्रणयकलहेन जाया कुपिता। सा च अतीववल्लभा अनेकप्रकारं परितोष्यमाणापि न प्रसीदति। ब्रवीति च भर्त्ता, 'भद्रे! येन प्रकारेण तुष्यसि, तं वद, निश्चितं करोमि।' ततः कथञ्चित् तया उक्तम्,—'यदि शिरो मुण्डयित्वा मम पादयोः निपतसि, तदा प्रसादाभिमुखी भवामि।' तथानुष्ठिते च सा प्रसन्ना आसीत्।

अथ नन्दस्य भार्य्यापि तथा एव रुष्टा प्रसाद्यमानापि न तुष्यति। ततः तेन उक्तम्, 'भद्रे! त्वया विना मुहूर्त्तमपि न जीवामि, पादयोः पतित्वा त्वां प्रसादयामि।' सा अब्रवीत्, अहं तवमुखे खलीनं प्रक्षिप्य पृष्ठे समारुह्य च त्वां धावयामि, धावितस्तु यदि अश्ववत् ह्रेषसे, तदा प्रसन्ना भवामि, राजापि तथा एवं अनुष्ठितम्।

अथ प्रभातसमये सभायामुपविष्टस्य राज्ञः समीपे वररुचिरायातः। तञ्च दृष्ट्वा राजा पप्रच्छ, 'भोः! वररुचे! किं पर्वणि मुण्डितं शिरस्त्वया' सोऽब्रवीत्,

न किं दद्यान्न किं कुर्य्यात् स्त्रीभिरभ्यर्थितो नरः।
अनश्वा यत्र ह्रेषन्ते शिरः पर्वणि मुण्डितम्॥

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पण्डितमूर्खाणां चतुर्णां ब्राह्मणबटूनां कथा

कस्मिंश्चिदधिष्ठाने चत्वारो ब्राह्मणपुत्राः परस्परं मित्रत्वमापन्ना वसन्ति स्म। बालभावे तेषां मतिरजायत यत्, देशान्तरं गत्वा विद्याया उपार्जनं क्रियते इति। अथ अन्यस्मिन् दिवसे ते परस्परं निश्चयं कृत्वा विद्योपार्जनार्थं कान्यकुब्जं गताः। तत्र च विद्यामठे गत्वा पठन्ति।

एवं द्वादशाब्दान् यावत् एकचित्ततया विद्याकुशलास्ते सर्वे सञ्जाताः। ततस्तैः चतुर्भिर्मिलित्वा उक्तम्, 'वयं सर्वविद्यापारे गताः, तदुपाध्यायम् उत्कलापयित्वा स्वदेशे गच्छामः।' एवं मन्त्रयित्वा ते उपाध्यायम् उत्कलापयित्वा अनुज्ञां लब्ध्वा च पुस्तकानि नीत्वा प्रचलिताः। यावत् किञ्चित् मार्गं यान्ति तावत् द्वौ पन्थानौ समायातौ दृष्ट्वा उपविष्टाः सर्वे। तत्रैकः प्रोवाच, 'केन मार्गेण गच्छामः ?' एतस्मिन् समये तस्मिन् पत्तने कश्चित् वणिक्पुत्रो मृतः, तस्य दाहार्थं महाजनो गतोऽभूत्। ततश्चतुर्णां मध्ये एकेन पुस्तके अवलोकितम् 'महाजनो येन गतः स पन्था' इति। ततस्तेन अभिहितम् 'तत् महाजनमार्गेन गच्छामः' इति। अथ ते यावत् महाजनमेलापथिकेन सह यान्ति तावत् रासभः कश्चित् तत्र श्मशाने दृष्टः। अथ द्वितीयेन पुस्तकमुद्घाटय अवलोकितम्, 'उक्तञ्च—

उत्सवे व्यसने चैव दुर्भिक्षे राष्ट्रविप्लवे।
राजद्वारे श्मशाने च यस्तिष्ठति स बान्धवः॥

तत् अहो! अस्मदीयो बान्धवः।' ततः कश्चित् तस्य ग्रीवायां लगति, कोऽपि पादान् प्रक्षालयति। अथ तैः पण्डितैः दिशाम् अवलोकनं कुर्वद्भिरेव कश्चित् उष्ट्रो द्रुतं गच्छन् दृष्टः। तैश्च उक्तम् 'एतत् किम् ?' ततः तृतीयेन पुस्तकमुद्घाटय उक्तम्, 'धर्मस्य त्वरिता गतिः' इति। 'तन्नूनमेष धर्मः साक्षात् ?' चतुर्थेन उक्तम् 'इष्टं धर्मेण योजयेत्' इति। 'तत् बान्धवोऽयम् अस्माकं धर्मेण नियुज्यताम्।' अथ तैः रासभ उष्ट्रग्रीवायां बद्धः। तत्तु केनचित् स्वामिनः रजकस्य अग्रे कथितम्। श्रुत्वा च असौ रजकः तेषां मूर्खपण्डितानां प्रहारकरणाय समायातः, दृष्ट्वा च तं दूरत एव ते पलायिताः। ततः स्तोकं पन्थानमतिक्रम्य प्रधावद्भिस्तैः काचित् नदी समासादिता। तस्या जलमध्ये पलाशपत्रम् आयातं दृष्ट्वा पण्डितेन एकेन उक्तम्, 'आगमिष्यति यत् पत्रं तदस्मांस्तारयिष्यति' इत्येतत् कथयित्वा तत् पत्रस्य उपरि पतितो यावत् नद्या नीयते तावत् तं नीयमानम् अवलोक्य अन्येन पण्डितेन केशान्तं गृहीत्वा उक्तम्—

सर्वनाशे समुत्पन्ने अर्द्धं त्यजति पण्डितः।
अर्द्धेन कुरुते कार्यं सर्वनाशो हि दुःसहः॥

इत्युक्त्वा तस्य शिरश्च्छेदो विहितः। अथ तैः पश्चाद् गत्वा कश्चिद् ग्राम आसादितः। ग्रामीणैः निमन्त्रिताश्च पृथक् पृथक् गृहेषु नीताः।

ततः एकस्य सूत्रिका घृतखण्डसंयुक्ता भोजने दत्ता। दृष्ट्वा च तां विचिन्त्य पण्डितेन उक्तं यत् ('दीर्घसूत्री विनश्यति') इति। एवमुक्त्वा भोजनं परित्यज्य गतः। तथा द्वितीयस्य मण्डका दत्ताः। तेनापि 'अतिविस्तारविस्तीर्णं न तद्भवेत् चिरायुषम्' इत्युक्त्वा भोजनं त्यक्त्वा गतः। अथ तृतीयस्य वटिका-भोजनं दत्तम्। तत्रापि पण्डितेन उक्तम् ('छिद्रेष्वनर्था बहुली भवन्ति।') भोजनं च त्यक्तम्। एवं ते त्रयोऽपि पण्डिताः क्षुत्क्षामकण्ठाः लोकैः हस्यमानाः ततः स्थानात् स्वदेशं प्रत्यागताः।

४५

दिव्यावदानम्

(२६)

अशोकस्य राज्यलाभः

पाटलिपुत्रे नगरे विन्दुसारो नाम राजा राज्यं करोति। तस्य पुत्रो जातः। तस्य सुसीम इति नामधेयं कृतम्। तेन च समयेन चम्पायां नगर्य्यामन्यतमो ब्राह्मणः। तस्य दुहिता जाता अभिरूपा दर्शनीया प्रासादिका जनपदकल्याणी। सा नैमित्तिकैर्व्याकृता—अस्या दारिकाया राजा भर्त्ता भविष्यतीति। श्रुत्वा च ब्राह्मणस्य रोमहर्षो जातः। स तां दुहितरं गृहीत्वा पाटलिपुत्रं गतः। तेन सा सर्वालङ्कारैर्विभूषयिता राज्ञो विन्दुसारस्य भार्य्यार्थमनुप्रदत्ता—इयं हि कन्या धन्या प्रशस्ता चेति। सा राज्ञा विन्दुसारेण अन्तःपुरं प्रवेशिता। अन्तःपुरिकाणां बुद्धिरुत्पन्ना—इयमभिरूपा प्रासादिका जनपदकल्याणी। यदि राजा अनया सार्द्धं परिचारयिष्यति, अस्माकं भूयश्चक्षुःसंप्रेषणमपि न करिष्यतीति। ताभिः सा नापितकर्म शिक्षापिता। सा राज्ञः केशश्मश्रु प्रसाधयति, यावत् सुशिक्षिता संवृत्ता। राज्ञा प्रीतेन वरेण प्रवारिता—किं त्वं वरमिच्छसीति। तया अभिहितम् देवेन मे सह परिणयः स्यादिति। राजा आह—त्वं नापिती, अहं राजा क्षत्रियो मूर्द्धाभिषिक्तः। कथं मया सार्द्धं परिणयो भविष्यति? सा कथयति—देव! नाहं

नापिती, अपि तु ब्राह्मणस्याहं दुहिता। तेन देवस्य पत्न्यर्थं दत्ता। राजा कथयति—केन त्वं नापितकर्म शिक्षापिता? सा कथयति—अन्तःपुरिकाभिः। राजा आह, न भूयस्त्वया नापितकर्म कर्त्तव्यमिति। सा राज्ञा अग्रमहिषी स्थापिता। तस्याः पुत्रो जातः। सा कथयति—अस्य दारकस्य जातस्य अशोकास्मि संवृत्ता। ततस्तस्य अशोक इति नाम कृतम्। अशोको दुःस्पर्शगात्रः। राज्ञो विन्दुसारस्य अनभिप्रेतः।✓

अथ राजा विन्दुसारः कुमारान् परीक्षितुकामः पिङ्गलवत्साजीवं परिव्राजकमामन्त्रयते—उपाध्याय! कुमारांस्तावत् परीक्षामः—क शक्यते ममात्ययाद्राज्यं कारयितुम्। पिङ्गलवत्साजीवः परिव्राजकः कथयति—तेन हि देव कुमारान् आदाय सुवर्णमण्डपमुद्यानं निर्गच्छ, परीक्षामः। यावद् राजा कुमारान् आदाय सुवर्णमण्डपमुद्यानं निर्गतः, अशोकः कुमारो मात्रा चोच्यते—वत्स! राजा कुमारान् परीक्षितुकामः सुवर्णमण्डपमुद्यानं गतः, त्वमपि तत्र गच्छेति। अशोकः कथयति—राज्ञोऽहमनभिप्रेतो दर्शनेनापि, किमहं तत्र गमिष्यामि? सा कथयति—तथापि गच्छेति। अशोक उवाच—आहारं प्रेषय!

राज्ञो विन्दुसारस्य मल्लहको हस्तिनागस्तिष्ठति। अशोकस्तस्मिन् मल्लहकेऽभिरुह्य सुवर्णमण्डपमुद्यानं गत्वा कुमाराणां मध्ये पृथिव्या प्रस्तीर्य्य निषसाद। कुमाराणाम् आहारः उपनामितः। अशोकस्यापि शाल्योदनं दधिसंमिश्रं मृद्भाजने प्रेषितम्। ततो राज्ञा विन्दुसारेण पिङ्गलवत्साजीवः परिव्राजकोऽभिहितः—उपाध्याय! परीक्ष कुमारान् क शक्यते ममात्ययाद्राज्यं कर्त्तुमिति। पश्यति पिङ्गलवत्साजीवः परिव्राजकः चिन्तयति च, अशोको राजा भविष्यति। अयं च राज्ञो नाभिप्रेत.। यदि कथयिष्यामि अशोको राजा भविष्यतीति, नास्ति मे जीवितम्। स कथयति—देव। अभेदेन व्याकरिष्यामि, राजा आह—अभेदेन व्याकुरुष्व। स आह—यस्य यानम् आसनं भाजनं भोजनं पानं शोभनं स राजा भविष्यतीति। अशोकश्चिन्तयति—अहं हस्तिस्कन्धेनागतः, मम यानं शोभनम्, मम पृथिवी आसनं, भाजनं मृन्मयं, शाल्योदनं भोजनं, दधिव्यञ्जनं पानीयं यथाहं पश्यामि, अहं राजा भविष्यामीति। पिङ्गलवत्साजीवस्तया मात्राशोकस्य उच्यते—उपाध्याय! कतरः कुमारो राज्ञो विन्दुसारस्य अत्ययाद् राजा भविष्य-

तीति। स आह—अशोकः। तयोच्यत—कदाचित् त्वां राजा निर्बन्धेन पृच्छेत्। गच्छ त्वं। प्रत्यन्तं समाश्रय। यदा शृणोषि अशोको राजा संवृत्तस्तदा आगन्तव्यम्। ✓

अथ राज्ञो बिन्दुसारस्य तक्षशिला नाम नगरं विरुद्धम्। तत्र राज्ञा बिन्दुसारेण अशोको विसर्जितः—गच्छ कुमार! तक्षशिलानगरं संनाहय। चतुरङ्गं बलकायं दत्तं यानं प्रहरणं च प्रतिषिद्धम्। अशोकः कुमारः पाटलिपुत्रान निर्गच्छन् भृत्यैर्विज्ञप्तः—कुमार! नैवास्माकं सैन्यप्रहरण, केन वयं कं युध्यामः। ततः अशोकेनाभिहितम्—यदि नाम राज्यविपाक्यं कुशलमस्ति, सैन्यप्रहरणं च प्रादुर्भवतु। एवमुक्तं कुमारेण पथिव्यामवकाशो दत्तः। तत्र सैन्यप्रहरणानि चोपनीतानि। कुमारश्चतुरङ्गेन बलकायेन तक्षशिलां गतः। श्रुत्वा तक्षशिलानिवासिनः पौरा अर्द्धततीयानि योजनानि मार्गे शोभां कृत्वा पूर्णघटमादाय प्रत्युद्-गताः। प्रत्युद्गम्य कथयन्ति—न वयं कुमारस्य विरुद्धाः। नापि राज्ञो बिन्दुसारस्य, अपि तु दुष्टामात्या अस्माकं परिभवं कुर्वन्ति इति। महता च सत्कारेण कुमारस्तक्षशिलां प्रवेशितः। ततः पाटलिपुत्रं प्रत्यावृत्तः।

कदाचित् सुसीमः कुमारः उद्यानात् पाटलिपुत्रं प्रविशति। राज्ञो बिन्दुसारस्य अग्रामात्यः खल्लाटकः पाटलिपुत्रात् निर्गच्छति। तस्य सुसीमेन कुमारेण क्रीड़ाभिप्रायतया खटका पातिता। अमात्यश्चिन्तयति—इदानीं खटकां निपातयति। यदा राजा भविष्यति तदा शस्त्रं पातयिष्यति। तथा करिष्यामि यथा राजेव न भविष्यति। तेन पञ्चा-मात्यशतानि भिन्नानि। अशोकं राज्ये प्रतिष्ठापयिष्यामः इत्यमात्यै-र्मन्त्रितम्। सुसीमश्च कुमारस्तक्षशिलां व्याजेन प्रेषितः।

यदा बिन्दुसारः स्वल्पावशेषप्राणः संवृत्तस्तदा अमात्यैरशोकः कुमारः सर्वालङ्कारैर्भूषितः राज्ञो बिन्दुसारस्य उपनीतः—इमं तावत् राज्ये प्रतिष्ठापय इति। ततो राजा रुषितः। अशोकेन चाभिहितम्—यदि मम धर्मेण राज्यं भवति, देवताः पट्टं मम बन्धन्तु। देवताभिः पट्टो बद्धः। तं दृष्ट्वा बिन्दुसारस्य राज्ञः उष्णं शोणितं मुखादागतम्; स च कालगतः। अशोको राज्ये प्रतिष्ठितः। सुसीमेनापि श्रुतम्—बिन्दुसारो राजा कालगतः, अशोको राज्ये प्रतिष्ठितः। इति श्रुत्वा

रुषितोऽभ्यागतस्तक्षशिलायाः। सुसीमश्चाभिहितः—यदि शक्यसे अशोकं घातयितुं राजेति भविष्यसि। स यावदागतस्तावत् पाटलिपुत्रस्य नगरस्य द्वारे परिखां खनयित्वा खदिरङ्गारैश्च पूरयित्वा तृणेनाच्छाद्य अशोकस्य अग्रामात्यो राधगुप्तः स्थितः। सुसीमः परिखायामङ्गार-पूर्णायां पतितस्तत्रैव व्यसनमापन्नः। ✓

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गुप्तसम्राट्समुद्रगुप्तस्य हरिषेणकृत-प्रशस्तिः

आर्य्यो हीत्युपगुह्य भावपिशुनैरुत्कर्णितं रोमभिः
सभ्येषूच्छ्‌वसितेषु तुल्यकुलजम्लानाननोद्वीक्षितः।
स्नेह-व्यालुलितेन बाष्पगुरुणा तत्त्वेक्षिणा चक्षुषा
यः पित्राभिहितो निरीक्ष्य निखिलां पाह्येवमुर्वीमिति।

तस्य विविधसमरशतावतरणदक्षस्य स्वभुजबलपराक्रमैकबन्धोः पराक्रमाङ्कस्य **कौसलक-महेन्द्र-माहाकान्तारक-व्याघ्रराज-कौरालक-मण्टराज-पष्टपुरक-महेन्द्रगिरि-कौट्टूरक-स्वामिदत्त-एरण्डपल्लक-दमन-काञ्चयक-विष्णुगोग-अवमुक्तक-नीलराज-वैङ्गेयक-हस्तिवर्म्म-पालक्कक-उग्रसेन-दवराष्ट्रक-कुबर-कौस्थलपुरक-धनञ्जय-प्रभृति-सर्वदक्षिणापथ-राज**-ग्रहणमोक्षानुग्रह-जनितप्रतापोन्मिश्र-माहाभाग्यस्य **रुद्रदेव-मतिल-नागदत्त-चन्द्रवर्म्म-गणपतिनाग-नागसेन-अच्युत नन्दि-बलवर्म्मादि**-अनेक-आर्यावर्त-राज-प्रसभोद्धरणोद्वृत्त-प्रभाव-महतः परिचारकीकृत-सर्व-**आटविक**-राजस्य **समतट-डवाक-कामरूप-नेपाल-कर्तृपुरादि**-प्रत्यन्त-नृपतिभिः **मालव-आर्जुनायन-यौधेय-मद्रक-आभीर-प्रार्जुन-सनकानिक-काक-खरपरिका**दिभिश्च सर्वकरदानाज्ञाकरण-प्रणामागमन परितोषित-प्रचण्डशासनस्य अनेकभ्रष्टराज्योत्सन्नराजवंश-प्रतिष्ठापनोद्भूत-निखिलभुवनविचरणशान्तयशसः **दैवपुत्र षाहि-षाहानुषाहि-शक-मुरुण्डैः सैंहलका**दिभिश्च सर्वद्वीपवासिभिरात्मनिवेदन-कन्योपायन-दान-गरुत्मदङ्क-स्वविषयभुक्तिशासन-याचनाद्युपाय-सेवाकृत-बाहु-वीर्य्यप्रसरधरणि **बन्धस्य*** पृथिव्यामप्रतिरथस्य विग्रहवतो लोकानुग्रहस्य निशित-

विदग्धमतिगान्धर्वललितैर्व्रीडितत्रिदशपतिगुरुतुम्बुरुनारदादेः विद्वज्जनोपजीव्यानेककाव्यक्रियाभिः प्रतिष्ठितकविराजशब्दस्य देवस्य महाराज-श्रीगुप्तप्रपौत्रस्य महाराजश्रीघटोत्कचपौत्रस्य महाराजाधिराज **श्रीचन्द्रगुप्तपुत्रस्य** लिच्छविदौहित्रस्य महादेव्यां कुमारदेव्यामुत्पन्नस्य महाराजाधिराज**श्रीसमुद्रगुप्तस्य** व्याप्तनिखिलावनितलां कीर्त्तिमितस्त्रिदशपतिभवनगमनावाप्तललितसुखविचरणाम् आचक्षाण इव भुवो बाहुरयम् उच्छ्रितः स्तम्भः। एतच्च काव्यमेषामेव भट्टारकपादानां दासस्य महादण्डनायकध्रुवभूतिपुत्रस्य सान्धिविग्रहिक-कुमारामात्यमहादण्डनायकहरिषेणस्य सर्वभूतसुखायास्तु। अनुष्ठितं च परमभट्टारकपादानुध्यातेन महादण्डनायकतिलभट्टकेन।

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विष्णुपुराणम्

द्वितीयः अंशः—तृतीयोऽध्यायः

भारतवर्षवर्णनम्

उत्तरं यत् समुद्रस्य हिमाद्रेश्चैव दक्षिणम्।
वर्षं तत् भारतं नाम भारती यत्र सन्ततिः॥१॥
नवयोजनसाहस्रो विस्तारोऽस्य महामुने।
कर्मभूमिरियं स्वर्गमपवर्गञ्च गच्छताम्॥२॥
महेन्द्रो मलयः सह्यः शुक्तिमान् ऋक्षपर्वतः।
विन्ध्यश्च पारिपात्रश्च सप्तात्र कुलपर्वताः॥३॥
अतः सम्प्राप्यते स्वर्गो मुक्तिमस्मात् प्रयान्ति वै।
तिर्य्यक्त्वं नरकञ्चापि यान्त्यतः पुरुषा मुने॥४॥
इतः स्वर्गश्च मोक्षश्च मध्यश्चान्तश्च गम्यते।
न खल्वन्यत्र मर्त्त्यानां कर्म भूमौ विधीयते॥५॥

भारतस्यास्य वर्षस्य नव भेदान् निशामय ।
इन्द्रद्वीपः कशेरुमान् ताम्रपर्णो गभस्तिमान् ।
नागद्वीपस्तथा सौम्यो गन्धर्वस्त्वथ वारुणः ॥६॥
अयन्तु नवमस्तेषां द्वीपः सागरसंवृतः ।
योजनानां सहस्रन्तु द्वीपोऽयं दक्षिणोत्तरात् ॥७॥
पूर्वे किराता यस्य स्युः पश्चिमे यवनाः स्थिताः ।
ब्राह्मणाः क्षत्रिया वैश्या मध्ये शूद्राश्च भागशः ॥८॥
इज्यायुद्धवाणिज्याद्यैर्वर्त्तयन्तो व्यवस्थिताः ।
शतद्रुचन्द्रभागाद्या हिमवत् पादनिर्गताः ॥९॥
वेदस्मृतिमुखाद्याश्च पारिपात्रोद्भवा मुने ।
नर्मदा सुरसाद्याश्च नद्यो विन्ध्याद्रिनिर्गताः ॥१०॥
तापीपयोष्णीनिर्विन्ध्याप्रमुखा ऋक्षसम्भवाः ।
गोदावरी भीमरथी कृष्णवेण्यादिकास्तथा ॥११॥
सह्यपादोद्भवा नद्यः स्मृताः पापभयापहाः ।
कृतमालाताम्रपर्णीप्रमुखा मलयोद्भवाः ॥१२॥
त्रिसामाचार्य्यकुल्याद्या महेन्द्रप्रभवाः स्मृताः ।
ऋषिकुल्याकुमार्य्याद्याः शुक्तिमत्पादसम्भवाः ॥१३॥
आसां नद्युपनद्यश्च सन्त्यन्याश्च सहस्रशः ।
तास्विमे कुरुपाञ्चाला मध्यदेशादयो जनाः ॥१४॥
पूर्वदेशादिकाश्चैव कामरूपनिवासिनः ।
पुण्ड्राः कलिङ्गा मगधा दाक्षिणात्याश्च सर्वशः ॥१५॥
तथापरान्ताः सौराष्ट्राः शूराभीरास्तथार्बुदाः ।
कारूषा माल्यवांश्चैव पारिप्रात्रनिवासिनः ॥१६॥
सौवीराः सैन्धवा हूणाः शाल्वाः शाकलवासिनः ।
मद्रारामास्तथाम्बष्ठाः पारसीकादयस्तथा ॥१७॥
आसां पिबन्ति सलिलं वसन्ति सरितां सदा ।
समीपतो महाभागा हृष्टपुष्टजनाकुलाः ॥१८॥
चत्वारि भारते वर्षे युगान्यत्र महामुने ।
कृतं त्रेता द्वापरश्च कलिश्चान्यत्र न क्वचित् ॥१९॥

तपस्तप्यन्ति मुनयो जुह्वते चात्र यज्विनः ।
दानानि चात्र दीयन्ते परलोकार्थमादरात् ।।२०।।
अत्र जन्मसहस्राणां सहस्रैरपि सत्तम ।
कदाचिल्लभते जन्तुर्मानुष्यं पुण्यसञ्चयात् ।।२१।।
गायन्ति देवा किल गीतकानि
धन्यास्तु ते भारतभूमिभागे ।
स्वर्गापवर्गास्पदमार्गभूते
भवन्ति भूयः पुरुषाः सुरत्वात् ।।२२।।
कर्माण्यसङ्कल्पिततत्फलानि
संन्यस्य विष्णौ परमात्मभूते ।
अवाप्य तां कर्मभूमिमनन्ते
तस्मिँल्लयं ये त्वमलाः प्रयान्ति ।।२३।।
जानीम नैतत् क्व वयं विलीने
स्वर्गप्रदे कर्मणि देहबन्धम् ।
प्राप्स्याम धन्याः खलु ते मनुष्या
ये भारते नेन्द्रियविप्रहीणाः ।।२४।।

४८

चतुर्थः अंशः

चतुर्थोऽध्यायः

सगराख्यानम्

कश्यपदुहिता सुमतिर्विदर्भराजतनया च केशिनी द्वे भार्य्ये सगरस्यास्ताम् । ताभ्याञ्चापत्यार्थमाराधित और्व्वः परमेण समाधिना वरमदात् । एका वंशधरमेकं पुत्रम्, अपरा षष्टिं पुत्रसहस्राणि जनयिष्यसीति, यस्या यदभिमतं गृह्यताम् । इत्युक्ते केशिनी पुत्रमेकम्, सुमतिः पुत्रसहस्राणि षष्टिं वव्रे । तथेति च ऋषिणाभिहिते अल्पैरेवाहोभिः

केशिनी असमञ्जसं नाम वंशधरं पुत्रमसूत। सुमत्याः षष्टिः पुत्रसहस्राण्यभवन्। तस्मादसमञ्जसः अंशुमान् नाम कुमारो जज्ञे।

स तु असमञ्जा बाल्यादेवापवृत्तः। पिता चास्याचिन्तयत् अयमतीतबाल्यो बुद्धिमान् भविष्यतीति। अथ तत्रापि वयस्यतीते तच्चरितमेवैनं पिता तत्याज। तान्यपि षष्ठिः कुमारसहस्राणि असमञ्जसश्चरितमनुचक्रुः। ततश्च असमञ्जसश्चरितानुकारिभिः सागरैरपध्वस्तयज्ञादिसन्मार्गे जगति देवाः सकलविद्यामयम् असंस्पृष्टमशेषदोषैर्भगवतः पुरुषोत्तमस्यांशभूतं कपिलर्षिं प्रणम्य तदर्थमूचुः। भगवन् एभिः सगरतनयैरसमञ्जसश्चरितम् अनुगम्यते, कथमेवमेभिरनुसरद्भिर्जगद् भविष्यतीत्यार्त्तजगत्परित्राणाय च भगवतोऽत्र शरीरग्रहणम्। इत्याकर्ण्य भगवान् 'अल्पैरेव दिनैरेते विनङ्क्ष्यन्ति' इत्युक्तवान्।

तत्रान्तरे च सगरो हयमेधमारेभे। तत्र च तत्पुत्रैः अधिष्ठितमस्याश्वं कोऽप्यपहृत्य भुवो विवरं प्रविवेश। ततश्चाश्वान्वेषणाय तनयान् युयोज। ततस्तत्तनयाश्च अश्वखुरपदवीमनुसरन्तोऽतिनिर्बन्धेन वसुधातलमेकैको योजनं योजनमवनेश्चखान। पाताले चाश्वं परिभ्रमन्तम् अवनीपतिनन्दनास्ते ददृशुः। नातिदूरस्थितञ्च भगवन्तमपघने शरत्कालेऽर्कमिव तेजोभिरशेषदिशश्चोद्भासयमानं कपिलर्षिमपश्यन्। ततश्चोद्यतायुधा दुरात्मायमस्मदपकारी यज्ञविधातकर्त्ता हयहर्त्ता हन्यतां हन्यतामित्यधावन्। ततश्च तेनापि भगवता किञ्चिदीषत् परिवर्त्तितलोचनेन विलोकिताः स्वशरीरसमुत्थेनाग्निना दह्यमाना विनेशुः।

सगरोऽप्यनुगम्य तत् पुत्रबलमशेषमश्वानुसारि परमर्षिकपिलतेजसा दग्धमंशुमन्तम् असमञ्जसः पुत्रम् अश्वानयनाय चोदयामास। स तु सगरतनयखातमार्गेण कपिलमुपगम्य भक्तिनम्रस्तथा तथा च तुष्टाव, यथैनं भगवानाह—गच्छैनं पितामहाय अश्वं प्रापय, वरं वृणीष्व च। पुत्र! पौत्रश्च ते स्वर्गाद् गङ्गामानयिष्यतीति। अथांशुमानपि ब्रह्मदण्डहतानाम् अस्मत् पितॄणां स्वर्गाय स्वर्गायोग्यानां स्वर्गप्राप्तिकरं वरमस्माकं भगवान् प्रयच्छतु इत्याह।

तञ्चाह भगवान्—उक्तमेवैतन्मया पौत्रस्ते त्रिदिवाद् गङ्गा भुवमानयिष्यतीति। तदम्भसा संस्पृष्टेषु अस्थिभस्मस्वेते स्वर्गमारोक्ष्यन्ति। भगवद्विष्णुपादाङ्गुष्ठ-विनिर्गतजलस्य हि तन्माहात्म्यं यन्न केवलम्

अभिसन्धिपूर्वकं स्नानाद्युपभोगेषूपकारकम् अनभिसंहितम् अप्येतत्-प्राणस्यास्थिचर्मस्नायुकेशाद्युत्सृष्टं शरीरजं यद् भूपतितं सद्यः शरीरिणं स्वर्गं नयतीत्युक्तः प्रणम्य च भगवतेऽश्वमादाय पितामहयज्ञमाजगाम।

सगरोऽस्याश्वमादाय तं यज्ञं समापयामास। सागरञ्चात्मज-प्रीत्या पुत्रत्वे संकल्पयामास।

४९

मालविकाग्निमित्रम्

प्रथमोऽङ्कः

कालिदासकृतेः समर्थनम्।

एकैश्वर्य्ये स्थितोऽपि प्रणतबहुफले यः स्वयंकृत्तिवासाः
कान्तासंमिश्रदेहोऽप्यविषयमनसां यः परस्ताद् यतीनाम्।
अष्टाभिर्यस्य कृत्स्नं जगदपि तनुभिर्बिभ्रतो नाभिमानः
सन्मार्गालोकनाय व्यपनयतु स वस्तामसीं वृत्तिमीशः॥

सूत्रधारः—अलमतिविस्तरेण। (नेपथ्याभिमुखमालोक्य) मारिष! इतस्तावत्।

पारिपार्श्विकः (प्रविश्य)—भाव! अयमस्मि।

सूत्र—अभिहितोऽस्मि परिषदा श्रीकालिदासग्रथितवस्तु मालविकाग्निमित्रं नाम नाटकमस्मिन् वसन्तोत्सवे प्रयोक्तव्यमिति, तदारभ्यतां सङ्गीतम्।

पारिपार्श्विकः—मा तावत्। प्रतियशसां भाससौमिल्लककविपुत्रादीनां प्रबन्धानतिक्रम्य वर्तमानकवेः कालिदासस्य कृतौ कथं बहुमानः?

सूत्र—अये। विवेकविश्रान्तमभिहितम्। पश्य—

पुराणमित्येव न साधुसर्वं न चापि काव्यं नवमित्यवद्यम्।
सन्तः परीक्ष्यान्यतरद्भजन्ते मूढः परप्रत्ययनेयबुद्धिः॥

पारि—आर्यमिश्राः प्रमाणम्।

सूत्र—तेन हि त्वरतां भवान्।

अग्निमित्रस्य कञ्चुकिना संवादः ।

कञ्चुकी—अमात्यो विज्ञापयति—विदर्भगतमनुष्ठेयमनुष्ठितमभूत् । देवस्य तावदभिप्रायं श्रोतुमिच्छामीति ।

राजा—मौद्गल्य ! तत्र भवतोर्भ्रात्रोर्यज्ञसेनमाधवसेनयोर्द्वैराज्यमिदानीमवस्थापयितुकामोऽस्मि ।

तौ पृथग्वरदाकूले शिष्टामुत्तरदक्षिणे ।
नक्तन्दिवं विभज्योभौ शीतोष्णकिरणाविव ।।

कञ्चुकी—एवममात्यपरिषदे विज्ञापयामि । (निष्क्रम्य पुनः प्रविश्य) विजयतां देवः । अमात्यो विज्ञापयति—कल्याणी देवस्य बुद्धिः । मन्त्रिपरिषदोऽप्येतदेव दर्शनम् ।

द्विधा विभक्तां श्रियमुद्वहन्तौ धुरं रथाश्वाविव संग्रहीतुः ।
तौ स्थास्यतस्ते नृपतेर्निदेशे परस्परावग्रहनिर्विकारौ ।।

राजा—तेन हि मन्त्रिपरिषदं ब्रूहि—सेनान्ये वीरसेनाय लिख्यतामेवं क्रियतामिति ।

कञ्चुकी—यदाज्ञापयति देवः । (निष्क्रम्य सप्राभृतकं लेखं गृहीत्वा पुनः प्रविश्य) अनुष्ठिता प्रभोराज्ञा । अयं देवस्य सेनापतेः पुष्पमित्रस्य सकाशात् सोत्तरीय-प्राभृतको लेखः प्राप्तः । प्रत्यक्षीकरोत्वेनं देवः । ✗

राजा—(उत्थाय लेखं सोपचारं गृहीत्वा उपविश्य वाचयति) स्वस्ति, यज्ञशरणात् सेनापतिः पुष्पमित्रो वैदिशस्थं पुत्रमायुष्मन्तमग्निमित्रं स्नेहात् परिष्वज्यानुदर्शयति । विदितमस्तु—योऽसौ राजयज्ञदीक्षितेन मया राजपुत्रशतपरिवृतं वसुमित्रं गोप्तारमादिश्य वत्सराय निवर्तनीयो निरर्गलस्तुरङ्गमो विसर्जितः, स सिन्धोर्दक्षिणे रोधसि चरन्नश्वानीकेन यवनेन प्रार्थितः । तत उभयोः सेनयोर्महानासीत् संमर्दः,

ततः परान् पराजित्य वसुमित्रेण धन्विना ।
प्रसह्य ह्रियमानो मे वाजिराजो निवर्त्तितः ।।

सोऽहमिदानीमंशुमतेव सगरः पौत्रेण प्रत्याहृताश्वो यक्ष्ये । तदिदानीमकालहीनं विगतरोषचेतसा भवता वधूजनेन सह यज्ञसेवनायागन्तव्यमिति । (लेखशेषं वाचयित्वा) अनुगृहीतोऽस्मि ।

परिव्राजिका—दिष्टया पुत्रविजयेन दम्पती वर्द्धेते देवः वर्द्धते ।

राजा—मौद्गल्य ! ननु कलभेन यूथपथेरनुकृतम् ।

कञ्चुकी—नैतावता वीरविजृम्भितेन चित्तस्य नो विस्मयमादधाति ।
यस्याप्रधृष्यः प्रभवस्त्वमुच्चैरग्नेरपां दग्धुरिवोरुजन्मा ।।

५१

विक्रमोर्वशीयम्

पञ्चमोऽङ्कः

देवराजानुग्रहः

राजा—(सविनयम्) भगवन् किमागमनप्रयोजनम् ।

नारदः—राजन् श्रूयतां महेन्द्रसन्देशः ।

राजा—अवहितोऽस्मि ।

नारदः—प्रभावदर्शी मघवा वनगमनाय कृतबुद्धि भवन्तमनुशास्ति ।

राजा—किमाज्ञापयति ।

नारदः—त्रिकालदर्शिभिरादिष्टः सुरासुरविमर्दो भावी । भवांश्च सांयुगीनः सहायः । तेन न त्वया शस्त्रन्यासः कर्त्तव्यः । इयञ्च उर्वशी यावदायुस्ते धर्मचारिणी भवत्विति ।

उर्वशी—अम्महे ! शल्यमिव हृदयादपनीतम् । (अम्महे सल्लं विअ हिअआदो अवणीदं)

राजा—परमानुगृहीतोऽस्मि परमेश्वरेण ।
नारदः—युक्तम् ।

तवकार्यमसौ कुर्यात् त्वञ्च तस्यष्टकायकृत् ।
सूर्यः संवर्द्धयत्यग्निमग्निः सूर्य स्वतेजसा ।।
भो राजन् ! किं ते भूयः प्रियं करोतु पाकशासनः ?

राजा—यदि भगवान पाकशासनः प्रसादं करोतु, ततः

परस्परविरोधिन्योरेकसंश्रयदुर्लभम् ।
सङ्गतं श्रीसरस्वत्योर्भूयादुद्भूतये सताम् ।
अपि च—सर्वस्तरतु दुर्गाणि सर्वो भद्राणि पश्यतु ।
सर्वः काममवाप्नोतु सर्वः सर्वत्र नन्दतु ।।

५२

अभिज्ञानशकुन्तलम्

सप्तमोऽङ्कः

दुष्मन्त-शकुन्तलयोर्मिलनम्

(ससुतो राजा, शकुन्तला, मारीचः अदितिश्च प्रविशति ।)

मारीचः—(राजानमवलोक्य) दाक्षायणि !

पुत्रस्य ते रणशिरस्ययमग्रयायी
दुष्मन्त इत्यभिहितो भुवनस्य भर्त्ता ।
चापेन यस्य विनिवर्त्तित-कर्म जातं
तत् कोटिमत् कुलिशमाभरणं मघोनः ।

अदितिः—सम्भावनीयानुभावा अस्य आकृतिः ।
राजा—(उपगम्य) उभाभ्यामपि वासवानुयोज्यो दुष्मन्तः प्रणमति ।
मारीचः—वत्स ! चिरं जीव । पृथिवीं पालय ।
अदितिः—वत्स ! अप्रतिरथो भव ।
शकुन्तला—दारकसहिता वः पादवन्दनं करोमि । (दारअसहिआ वो पादवन्दनं करेमि ।)

मारीचः—वत्से !

आखण्डलसमो भर्त्ता जयन्तप्रतिमः सुतः ।
आशीरन्या न ते योग्या पौलोमीमङ्गला भव ॥

अदितिः—जाते ! भर्त्तुरभिमता भव । अवश्यं दीर्घायुः वत्सस्ते उभयकुलनन्दनो भवतु । उपविशत ।

(सर्वे प्रजापतिमभित उपविशन्ति)

राजा—(भगवन् ! इमाम् आज्ञाकरीं वो गान्धर्वेण विधिना उपयम्य कस्यचित् कालस्य बन्धुभिरानीतां स्मृतिशैथिल्यात् प्रत्यादिशन् अपराद्धोऽस्मि युष्मत्गोत्रस्य कण्वस्य । पश्चादङ्गुलीयकदर्शनात् ऊढपूर्वां तद्दुहितरम् अवगतोऽहम् । तत् चित्रमिव मे प्रतिभाति)

मारीचः—वत्स ! अलमात्मापराधशङ्कया । सम्मोहोऽपि त्वयि उपपन्नः । श्रूयताम् ।

राजा—अवहितोऽस्मि ।

मारीचः—यदैव अप्सरस्तीर्थावतरणात् मेनका प्रत्यक्षवैक्लव्यां शकुन्तलामादाय दाक्षायणीमुपागता, तदैव ध्यानादवगतोऽस्मि—दुर्वाससः शापादियं तपस्विनी सहधर्मचारिणी त्वया प्रत्यादिष्टा, नान्यथेति । स चायम् अङ्गुलीयकदर्शनावसानः ।

राजा—(सोच्छ्वासम्) एष वचनीयान्मुक्तोऽस्मि ।

शकुन्तला—(स्वगतम्) दिष्टया अकारणप्रत्यादेशी न आर्यपुत्रः । न हि शप्तमात्मान स्मरामि । अथवा प्राप्तः मया स हि शापः विरह शून्यहृदयया न विदितः । यतः सखीभ्यां सन्दिष्टास्मि भर्त्रे अङ्गुलीयकं दर्शयितव्यम् इति । (दिट्ठिआ अकालणपच्चादेसी ण अज्जउत्तो । ण हु सत्तं अत्ताणं सुमरेमि । अहवा पत्तो मए स हि सावो विरहसुण्णहिअआए ण विदिदो । जदो सहीहिं संदिट्ठह्मि भत्तुणो अङ्गुलीअअं दंसइदव्वंत्ति ।)

मारीचः—वत्से ! विदितार्थासि । तदिदानीं सहधर्मचारिणं प्रति न त्वया मन्युः कार्य्यः ।

अदितिः—भगवन् ! अस्याः दुहितृमनोरथसम्पत्तेः कण्वः अपि तावत् श्रुतिविस्तारः क्रियताम्। दुहितृवत्सला मेनका इह एव उपचरन्ती तिष्ठति।

शकुन्तला—(आत्मगतम्) मनोगतं मे भणितं भगवत्या। (मणोगअं मे भणिअं भअवदीए)

मारीचः—तपः प्रभावात् प्रत्यक्षं सर्वमेव तत्र भवतः।

राजा—अतः खलु मम अनतिक्रुद्धो मुनिः।

मारीचः—तथाप्यसौ प्रियमस्माभिराप्रष्टव्यः। कः कोऽत्र भोः।

(प्रविश्य)

शिष्यः—भगवन् ! अयमस्मि।

मारीचः—गालव ! इदानीमेव विहायसा गत्वा मम वचनात् तत्र भवते कण्वाय प्रियमावेदय—यथा पुत्रवती शकुन्तला तच्छापनिवृत्तौ दुष्मन्तेन प्रतिगृहीता इति।

शिष्यः—यदाज्ञापयति भगवान्।

मारीचः—वत्स ! त्वमपि सापत्यदारसहितः सख्युराखण्डलस्य रथमारुह्य राजधानीं प्रतिष्ठस्व।

राजा—यदाज्ञापयति भगवान्।

२३

कुमारसम्भवम्

पञ्चमः सर्गः

उमामहेश्वर-संवादः।

अथाह वर्णी विदितो महेश्वर
स्तदर्थिनी त्वं पुनरेव वर्त्तसे।
अमङ्गलाभ्यासरतिं विचिन्त्य तं
तवानुवृत्तिं न च कर्त्तुमुत्सहे ॥१॥

अवस्तु निर्बन्धपरे ! कथं नु ते
करोऽयमामुक्त विवाहकौतुकः ।
करेण शम्भोर्वलयीकृताहिना
सहिष्यते तत् प्रथमावलम्बनम् ॥२॥

त्वमेव तावत् परिचिन्तय स्वयं
कदाचिदेते यदि योगमर्हतः ।
वधूदुकूलं कलहंस-लक्षणं
गजाजिनं शोणितबिन्दुवर्षि च ॥३॥

चतुष्कपुष्पप्रकरावकीर्णयोः
परोऽपि को नाम तवानुमन्यते ।
अलक्तकाङ्कानि पदानि पादयो
विकीर्ण केशासु परेत भूमिषु ॥४॥

अयुक्तरूपं किमतः परं वद
त्रिनेत्रवक्षः सुलभं तवापि यत् ।
स्तनद्वयेऽस्मिन् हरिचन्दनास्पदे
पदं चिताभस्मरजः करिष्यति ॥५॥

इयञ्च तेऽन्या पुरतो विडम्बना
यदूढया वारणराज-हार्य्यया ।
विलोक्य वृद्धोक्षमधिष्ठितं त्वया
महाजनः स्मेरमुखो भविष्यति ॥६॥

द्वयं गतं साम्प्रति शोचनीयतां
समागमप्रार्थनया पिनाकिनः ।
कला च सा कान्तिमती कलावत
स्त्वमस्य लोकस्य च नेत्रकौमुदी ॥७॥

वपुर्विरूपाक्षमलक्ष्य-जन्मता
दिगम्बरत्वेन निवेदितं वसु ।
वरेषु यद् बालमृगाक्षि! मृग्यते
तदस्ति किं व्यस्तमपि त्रिलोचने ॥८॥

निवर्तयास्मादसदीप्सितान्मनः
क्व तद्विधस्त्वं क्व च पुण्यलक्षणा ।
अपेक्ष्यते साधुजनेन वैदिकी
श्मशानशूलस्य न यूप-सत्क्रिया ॥६॥
इति द्विजातौ प्रतिकूलवादिनि
प्रवेपमानाधर-लक्ष्यकोपया ।
विकुञ्चित-भ्रूलतमाहिते तया
विलोचने तिर्यगुपान्तलोहिते ॥१०॥
उवाच चैनं परमार्थतो हरं
न वेत्सि नूनं यत एवमात्थ माम् ।
अलोकसामान्यमचिन्त्यहेतुकं
द्विषन्ति मन्दाश्चरितं महात्मनाम् ॥११॥
विपत्प्रतीकारपरेण मङ्गलं
निषेव्यते भूतिसमुत्सुकेन वा ।
जगच्छरण्यस्य निराशिषः सतः
किमेभिराशोपहतात्म-वृत्तिभिः ॥१२॥
अकिञ्चनः सन् प्रभवः स सम्पदां
त्रिलोकनाथः पितृसद्म-गोचरः ।
स भीमरूपः शिव इत्युदीर्यते
न सन्ति याथार्थ्यविदः पिनाकिनः ॥१३॥
विभूषणोद्भासि पिनद्धभोगि वा
गजाजिनालम्बि दुकूलधारि वा ।
कपालि वा स्यादथ वेन्दुशेखरं
न विश्वमूर्तेरवधार्यते वपुः ॥१४॥
तदङ्गसंसर्गमवाप्य कल्पते
ध्रुवं चिताभस्मरजो विशुद्धये ।
तथाहि नृत्याभिनय-क्रियाच्युतं
विलिप्यते मौलिभिरम्बरौकसाम् ॥१५॥

असम्पदस्तस्य वृषेण गच्छतः
　　प्रभिन्नदिग्वारणवाहनो वृषा।
करोति पादावुपगम्य मौलिना
　　विनिद्रमन्दाररजोऽरुणाङ्गुली ।।१६।।
विवक्षता दोषमपि च्युतात्मना
　　त्वयैकमीशं प्रति साधु भाषितम्।
यमामनन्त्यात्मभुवोऽपि कारणं
　　कथं स लक्ष्यप्रभवो भविष्यति ।।१७।।
अलं विवादेन यथा श्रुतस्त्वया
　　तथाविधस्तावदशेषमस्तु सः।
ममात्र भावैकरसं मनःस्थितं
　　न कामवृत्तिर्वचनीयमीक्षते ।।१८।।
निवार्यतामालि! किमप्ययं बटुः
　　पुनर्विवक्षुः स्फुरितोत्तराधरः।
न केवलं यो महतोऽपभाषते
　　शृणोति तस्मादपि यः स पापभाक् ।।१९।।
इतो गमिष्याम्यथवेति वादिनी
　　चचाल बाला स्तनभिन्नवल्कला।
स्वरूपमास्थाय च तां कृतस्मितः
　　समाललम्बे वृषराजकेतनः ।।२०।।
तं वीक्ष्य वेपथुमती सरसाङ्गयष्टि
　　र्निक्षेपणाय पदमुद्धृतमुद्वहन्ती।
मार्गाचलव्यतिकराकुलितेव सिन्धुः
　　शैलाधिराजतनया न ययौ न तस्थौ ।।२१।।
अद्य प्रभृत्यवनताङ्गि तवास्मि दासः
　　क्रीतस्तपोभिरिति वादिनि चन्द्रमौलौ।
अह्नाय सा नियमजं क्लममुत्ससर्ज
　　क्लेशः फलेन हि पुनर्नवतां विधत्ते ।।२२।।

मेघदूतम्

पूर्वमेघः

कश्चित् कान्ता-विरहगुरुणा स्वाधिकारप्रमत्तः
शापेनास्तं-गमित-महिमा वर्षभोग्येण भर्त्तुः ।
यक्षश्चक्रे जनकतनया-स्नानपुण्योदकेषु
स्निग्धच्छायातरुषु वसतिं रामगिर्य्याश्रमेषु ॥१॥

तस्मिन्नद्रौ कतिचिदबला-विप्रयुक्तः स कामी
नीत्वा मासान् कनक-वलय-भ्रंशरिक्त-प्रकोष्ठः ।
आषाढस्य प्रथमदिवसे मेघमाश्लिष्टसानुं
वप्रक्रीडा-परिणत-गज-प्रेक्षणीयं ददर्श ॥२॥

प्रत्यासन्ने नभसि दयिताजीवितालम्बनार्थी
जीमूतेन स्वकुशलमयीं हारयिष्यन् प्रवृत्तिम् ।
स प्रत्यग्रैः कुटजकुसुमैः कल्पितार्घ्याय तस्मै
प्रीतः प्रीति-प्रमुखवचनं स्वागतं व्याजहार ॥३॥

सन्तप्तानां त्वम् असि शरणं तत् पयोद ! प्रियायाः
सन्देशं मे हर धनपति-क्रोध-विश्लेषितस्य ।
गन्तव्या ते वसतिरलका नाम यक्षेश्वराणाम्
बाह्योद्यानस्थितहरशिरश्चन्द्रिकाधौतहर्म्या ॥४॥

तां चावश्यं दिवस-गणना-तत्परामेकपत्नीम्
अव्यापन्नाम् अविहत-गति-र्द्रक्ष्यसि भ्रातृजायाम् ।
आशाबन्धः कुसुम-सदृशं प्रायशो ह्यङ्गनानां
सद्यःपाति प्रणयि-हृदयं विप्रयोगे रुणद्धि ॥५॥

मार्गं तावच्छृणु कथयतस्त्वत्प्रयाणानुरूपं
सन्देशं मे तदनु जलद ! श्रोष्यसि श्रोत्रपेयम् ।
खिन्नः खिन्नः शिखरिषु पदं न्यस्य गन्तासि यत्र
क्षीणः क्षीणः परिलघु पयः स्रोतसां चोपयुज्य ॥६॥

(अद्रेः शृङ्गं हरति पवनः किंस्विद् इत्युन्मुखीभिर्
　　दृष्टोत्साहश्चकितचकितं मुग्धसिद्धाङ्गनाभिः।
स्थानाद् अस्मात् सरसनिचुलाद् उत्पतोदङमुखः खं
　　दिङ्नागानां पथि परिहरन् स्थूल-हस्तावलेपान् ॥७॥)
सद्यः सीरोत्कषण-सुरभि क्षेत्रम् आरुह्य मालं
　　किञ्चित् पश्चाद् व्रज लघुगति भूय एवोत्तरेण।
त्वाम् आसार-प्रशमित-वनोपप्लवं साधु मूर्ध्ना
　　वक्ष्यत्यध्वश्रम-परिगतं सानुमान् आम्रकूटः ॥८॥
स्थित्वा तस्मिन् वनचर-वधू-भुक्तकुञ्जे मुहूर्तं
　　तोयोत्सर्ग-द्रुततरगतिस्तत्परं वर्त्म तीर्णः।
रेवां द्रक्ष्यस्युपल-विषमे विन्ध्यपादे विशीर्णां
　　भक्तिच्छेदैरिव विरचितां भूतिमङ्गे गजस्य ॥९॥
अम्भोविन्दु-ग्रहण-चतुरांश्चातकान् वीक्षमाणाः
　　श्रेणीभूताः परिगणनया निर्दिशन्तो बलाकाः।
तव्यासन्ने परिणतफल-श्यामजम्बूवनान्ताः
　　संपत्स्यन्ते कतिपयदिनस्थायिहंसा दशार्णाः ॥१०॥
तेषां दिक्षु प्रथितविदिशालक्षणां राजधानीं
　　गत्वा सद्यः फलम् अविकलं कामुकत्वस्य लब्धा।
तीरोपान्तस्तनितसुभगं पास्यसि स्वादु यस्मात्
　　सभ्रूभङ्गं मुखमिव पयो वेत्रवत्याश्चलोर्म्मि ॥११॥
वक्रः पन्था यदपि भवतः प्रस्थितस्योत्तराशां
　　सौधोत्सङ्ग-प्रणयविमुखो मा स्म भूरुज्जयिन्याः।
विद्युद्दामस्फुरितचकितैस्तत्र पौराङ्गनानां
　　लोलापाङ्गैर्यदि न रमसे लोचनैर्वञ्चितोऽसि ॥१२॥
(प्राप्यावन्तीन् उदयन-कथा-कोविद-ग्रामवृद्धान्
　　पूर्वोद्दिष्टाम् अनुसर पुरीं श्रीविशालां विशालाम्।
(स्वल्पीभूते सुचरितफले स्वर्गिणां गां गतानां)
　　शेषैः पुण्यैर्हृतमिव दिवः कान्तिमत् खण्डम् एकम् ॥१३॥)

प्रद्योतस्य प्रियदुहितरं वत्सराजोऽत्र जह्रे
हैमं तालद्रुमवनम् अभूद् अत्र तस्यैव राज्ञः।
अत्रोद्भ्रान्तः किल नलगिरिः स्तम्भमुत्पाट्य दर्पाद्
इत्यागन्तून् रमयति जनो यत्र बन्धून् अभिज्ञः ॥१४॥
गम्भीरायाः पयसि सरितश्चेतसीव प्रसन्ने
छायात्मापि प्रकृतिसुभगो लप्स्यते ते प्रवेशम्।
नीचैर्वास्यत्युपजिगमिषोर्देवपूर्व्वं गिरिं ते
शीतो वायुः परिणमयिता काननोदुम्बराणाम् ॥१५॥
(आराध्यैनं शरवणभवं देवम्-उल्लङ्घिताध्वा
सिद्ध-द्वन्द्वैर्जलकण-भयाद् वीणिभिर्मुक्तमार्गः
व्यालम्बेथाः सुरभितनयालम्भजां मानयिष्यन्
स्रोतोमूर्त्या भुवि परिणतां रन्तिदेवस्य कीर्तिम् ॥१६॥)
ताम् उत्तीर्य व्रज परिचित-भ्रूलता-विभ्रमाणां
पक्ष्मोत्क्षेपादुपरि-विलसत्-कृष्णसार-प्रभाणाम्
कुन्दक्षेपानुगमधुकर-श्रीमुषामात्मबिम्बं
पात्रीकुर्वन् दशपुरवधू-नेत्रकौतुहलानाम् ॥१७॥
(ब्रह्मावर्त जनपदम् अथ च्छायया गाहमानः
क्षेत्रं क्षत्र-प्रधनपिशुनं कौरवं तद् भजेथाः।
राजन्यानां शितशरशतैर्यत्र गाण्डीवधन्वा
धारापातै-स्त्वम् इव कमलान्यभ्यवर्षन्-मुखानि ॥१८॥)
तस्माद् गच्छेरनुकनखलं शैलराजावतीर्णां
जह्नोः कन्यां सगरतनयस्वर्गसोपानपङ्क्तिम्।
गौरीवक्त्र-भ्रुकुटिरचनां या विहस्येव फेनैः
शम्भोः केशग्रहणम् अकरोद् इन्दुलग्नोर्म्मिहस्ता ॥१९॥
तस्यो[1]त्सङ्गे प्रणयिन इव स्रस्तगंगादुकूलां
न त्वं दृष्ट्वा न पुनरलकां ज्ञास्यसे कामचारिन्।
या वः काले वहति सलिलोद्गारमुच्चै-र्विमाना
मुक्ताजालग्रथितम् अलकं कामिनीबाभ्रवृन्दम् ॥२०॥).

[1] तस्य इति हिमवतः

५५
उत्तरमेघः

विद्युद्वन्तं ललितवनिताः सेन्द्रचापं सचित्राः
　　सगीताय प्रहतमुरजाः स्निग्धगम्भीरघोषम् ।
अन्तस्तोयं मणिमयभुवस्तुङ्गम् अभ्रलिहाग्राः
　　प्रासादास्त्वां तुलयितुमलं यत्र तैस्तैर्विशेषैः ॥१॥
यत्रोन्मत्तभ्रमरमुखराः पादपा नित्यपुष्पाः
　　हंस-श्रेणीरचितरशना नित्यपद्मा नलिन्यः ।
केकोत्कण्ठा भवनशिखिनो नित्यभास्वत्कलापाः
　　नित्यज्योत्स्नाः प्रतिहत-तमोवृत्तिरम्याः प्रदोषाः ॥२॥
मन्दाकिन्याः सलिल-शिशिरैः सेव्यमाना मरुद्भिर्
　　मन्दाराणाम् अनुतटरुहां छायया वारितोष्णाः ।
अन्वेष्टव्यैः कनक-सिकता-मुष्टि-निक्षेप-गूढैः
　　सङ्क्रीडन्ते मणिभिरमरप्रार्थिता यत्र कन्याः ॥३॥
तत्रागारं धनपति-गृहान् उत्तरेणास्मदीयम्
　　दूराल्लक्ष्यं सुरपति-धनुश्चारुणा तोरणेन ।
यस्योपान्ते कृतकतनयः कान्तया वर्द्धितो मे
　　हस्तप्राप्य-स्तवक-नमितो वालमन्दारवृक्षः ॥४॥
सा सन्न्यस्ताभरणम् अबला पेशलं धारयन्ती
　　शय्योत्सङ्गे निहितमसकृद् दुःखदुःखेन गात्रम् ।
त्वामप्यस्रं नवजलमयं मोचयिष्यत्यवश्यम्
　　प्रायः सर्वो भवति करुणा-वृत्तिरार्द्रान्तरात्मा ॥५॥
तस्मिन् काले जलद! यदि सा लब्ध-निद्रा-सुखा स्याद्
　　अन्वास्यैनां स्तनित-विमुखो याममात्रं सहस्व ।
ताम् उत्थाप्य स्वजल-कनिका-शीतलेनानिलेन
　　प्रत्याश्वस्तां समम् अभिनवैर्जालकैर्मालतीनाम् ॥६॥
भर्त्तुर्मित्रं प्रियम् अविधवे! विद्धि माम् अम्बुवाहं
　　तत्-सन्देशैर्हृदय-निहितैरागतं त्वत्-समीपम् ।
यो वृन्दानि त्वरयति पथि श्राम्यतां प्रोषितानां
　　मन्द्र-स्निग्धैर्ध्वनिभिरबला-वेणिमोक्षोत्सुकानि ॥७॥

ताम् आयुष्मन् मम च वचनाद् आत्मनश्चोपकर्तुम्
अ्या एवं तव सहचरो रामगिर्य्याश्रमस्थः।
सोऽतिक्रान्तः श्रवणविषयं लोचनाभ्याम् अदृश्य-
स्त्वाम् उत्कण्ठाविरचित-पदं मन्मुखेनेदमाह ।।८।।
नन्वात्मानं बहुविगनयन्नात्मनैवावलम्बे
तत् कल्याणि! त्वम् अपि नितरां मा गमः कातरत्वम् ।
कस्यात्यन्तं सुखम् उपनतं दुःखम् एकान्ततो वा
नीचैर्गच्छत्युपरि च दशा चक्रनेमिक्रमेण ।।६।।
शापान्तो मे भुजगशयनाद् उत्थिते शार्ङ्गपाणौ
शेषान् मासान् गमय चतुरो लोचने मीलयित्वा
पश्चाद् आवां विरहगणितं तं तमात्माभिलाषं
निर्वेक्ष्यावः परिणत-शरच्चन्द्रिकासु क्षपासु ।।१०।।

५६

रघुवंशम्

पञ्चदशः सर्गः

सीतायाः पातालप्रवेशः।

अथ प्राचेतसोपज्ञं रामायणमितस्ततः।
मैथिलेयौ कुशलवौ जगतुर्गुरुचोदितौ ।।१।।
वृत्तं रामस्य बाल्मीकेः कृतिस्तौ किन्नरस्वनौ।
किं तद् येन मनो हर्त्तुमलं स्यातां न शृण्वताम् ।।२।।
रूपे गीते च माधुर्य्यं तयोस्तज्ज्ञैर्निवेदितम्।
ददर्श सानुजो रामः शुश्राव च कुतूहली ।।३।।
तद्गीतश्रवणैकाग्रा संसदश्रुमुखी बभौ।
हिमनिस्यन्दिनी प्रातर्निर्वातेव वनस्थली ।।४।।

वयोवेष-विसंवादी रामस्य च तयोस्तदा ।
जनता प्रेक्ष्य सादृश्यं नाक्षिकम्पं व्यतिष्ठत ।।५।।
उभयोर्न तथा लोकः प्रावीण्येन विसिष्मिये ।
नृपतेः प्रीतिदानेषु वीतस्पृहतया यथा ।।६।।
गेये को नु विनेता वां कस्य चेयं कृतिः कवेः ।
इति राज्ञा स्वयं पृष्टौ तौ वाल्मीकिमशंसताम् ।।७।।
अथ सावरजो रामः प्राचेतसमुपेयिवान् ।
ऊरी-कृत्यात्मनो देहं राज्यमस्मै न्यवेदयत् ।।८।।
स तावाख्याय रामाय मैथिलेयौ तदात्मजौ ।
कविः कारुणिको वव्रे सीतायाः संपरिग्रहम् ।।९।।
तात शुद्धा समक्षं नः स्नुषा ते जातवेदसि ।
दौरात्म्याद्रक्षसस्तां तु नात्रत्याः श्रद्दधुः प्रजाः ।।१०।।
ताः स्वचारित्रमुद्दिश्य प्रत्याययतु मैथिली ।
ततः पुत्रवतीमेनां प्रतिपत्स्ये त्वदाज्ञया ।।११।।
इति प्रतिश्रुते राज्ञा जानकीमाश्रमान्मुनिः ।
शिष्यैरानाययामास स्वसिद्धि नियमैरिव ।।१२।।
अन्येद्युरथ काकुत्स्थः सन्निपात्य पुरौकसः ।
कविमाह्वाययामास प्रस्तुतप्रतिपत्तये ।।१३।।
स्वरसंस्कारवत्यासौ पुत्राभ्यामथ सीतया ।
ऋचेवोदर्चिषं सूर्यं रामं मुनिरुपस्थितः ।।१४।।
काषायपरिवीतेन स्वपदार्पितचक्षुषा ।
अन्वमीयत शुद्धेति शान्तेन वपुषैव सा ।।१५।।
जनास्तदालोकपथात् प्रतिसंहृतचक्षुषः ।
तस्थुस्तेऽवाङ्मुखाः सर्वे फलिता इव शालयः ।।१६।।
अथ वाल्मीकिशिष्येण पुण्यमावर्जितं पयः ।
आचम्योदीरयामास सीता सत्यां सरस्वतीम् ।।१७।।
वाङ्मनःकर्मभिः पत्यौ व्यभिचारो यथा न मे ।
तथा विश्वम्भरे देवि मामन्तर्द्धातुमर्हसि ।।१८ ।।
एवमुक्ते तया साध्व्या रन्ध्रात् सद्योद्भवाद्भुवः ।
शातह्रदमिव ज्योतिः प्रभामण्डलमुद्ययौ ।।१९।।

तत्र नागफणोत्क्षिप्तसिंहासननिषेदुषी ।
समुद्ररशना साक्षात् प्रादुरासीद्वसुन्धरा ।।२०।।
सा सीतामङ्कमारोप्य भर्त्तृप्रणिहितेक्षणाम् ।
मा मेति व्याहरत्येव तस्मिन् पातालमभ्यगात् ।।२१।।

५७

गुप्तसम्राट्-कुमारगुप्तस्य राज्यकाले वत्सभट्टिरचित-रविभवनशिलालिपिः

यो वृत्त्यर्थमुपास्यते सुरगणैः सिद्धैश्च सिद्धर्यर्थिभि-
र्ध्यानैकाग्रपरैर्विधेयविषयैर्मोक्षार्थिभिर्योगिभिः ।
भक्त्या तीव्रतपोधनैश्च मुनिभिः शापप्रसादक्षमै-
र्हेतुर्यो जगतः क्षयाभ्युदययोः पायात् स वो भास्करः ।।१।।
कुसुमभरानततरुवरदेवकुलसभाविहाररमणीयात् ।
लाट-विषयान्नगावृतशैलाज्जगति प्रथितशिल्पाः ।।२।।
ते देशपार्थिवगुणापहृताः प्रकाशमध्वादिजान्यविरलान्यसुखान्यपास्य ।
जातादरादशपुरं प्रथमं मनोभिरन्वागताः ससुतबन्धुजनाः समेत्य ।।३।।
मत्तेभगण्डतटविच्युतदानबिन्दुसिक्तोपलाचलसहस्रविभूषणायाः ।
पुष्पावनम्रतरुमण्डवतंसकाया भूमेः परं तिलकभूतमिदं क्रमेण ।।४।।
यद्भात्यभिरम्यसरिद्द्वयेन चपलोर्मिणा समुपगूढम् ।
रहसि कुचशालिनीभ्यां प्रीतिरतिभ्यां स्मराङ्गमिव ।।५।।
अथ समेत्य निरन्तरसङ्गतैरहरहः प्रविजृम्भितसौहृदाः ।
नृपतिभिः सुतवत् प्रतिमानिताः प्रमुदिता न्यवसन्त सुखं पुरे ।।६।।
चतुःसमुद्रान्त-विलोल-मेखलां सुमेरु-कैलास-बृहत्-पयोधराम् ।
वनान्तवान्तस्फुटपुष्पहासिनीं **कुमारगुप्ते** पृथिवीं प्रशासति ।।७।।
समानधीः शुक्र-बृहस्पतिभ्यां ललामभूतो भुवि पार्थिवानाम् ।
रणेषु यः पार्थसमानकर्मा बभूव गोप्ता नृप-**विश्ववर्मा** ।।८।।
तस्यात्मजः स्थैर्य्यनयोपपन्नो बन्धुप्रियो बन्धुरिव प्रजानाम् ।
बन्ध्वर्त्तिहर्त्ता नृप-**बन्धुवर्मा** द्विड्दृप्त-पक्ष-क्षपणैकदक्षः ।।९।।

कान्तो युवा रणपटुर्विनयान्वितश्च राजापि सन्नुपसृतो न मदैः स्मयाद्यैः ।
शृङ्गारमूर्त्तिरभिभात्यनलंकृतोऽपि रूपेण यः कुसुमचाप इति द्वितीयः ।।१०।।

तस्मिन्नेव क्षितिपतिवृषे बन्धुवर्मण्युदारे
सम्यक्स्फीतं **दशपुरमिदं** पालयत्युन्नतांसे ।
शिल्पावाप्तैर्धनसमुदयैः पट्टवायैरुदारं
श्रेणीभूतैर्भवनमतुलं कारितं दीप्तरश्मेः ।।११।।
विस्तीर्णतुङ्गशिखरं शिखरिप्रकाशम्
अभ्युद्गतेन्द्वमलरश्मि-कलापगौरम् ।
यद्भाति पश्चिमपुरस्य निविष्टकान्त-
चूडामणिप्रतिसमन्नयनाभिरामम् ।।१२।।
रामासनाथरचने दरभास्करांशु-
वह्निप्रतापसुभगे जललीनमीने ।
चन्द्रांशुहर्म्यतलचन्दनतालवृन्त-
हारोपभोगरहिते हिमदग्धपद्मे ।।१३।।
रोध्रप्रियङ्गुतरुकुन्दलताविकोश-
पुष्पासवप्रमुदितालिकलाभिरामे ।
काले तुषारकणकर्कशशीतवात-
वेगप्रनृत्तलवलीनगणैकशाखे ।।१४।।

स्मरवशगतरुणजनवल्लभाङ्गनाविपुलकान्त-पीनोरु-
स्तन-जघन-घनालिङ्गन-निर्भर्त्सिततुहिनहिमपाते ।।१५।।
मालवानां गणस्थित्या याते शतचतुष्टये ।
त्रिनवत्यधिकेऽब्दानामृतौ सेव्यघनस्वने ।।१६।।
सहस्यमास-शुक्लस्य प्रशस्तेऽह्नि त्रयोदशे ।
मङ्गलाचारविधिना प्रासादोऽयं निवेशितः ।।१७।।
बहुना समतीतेन कालेनान्यैश्च पार्थिवैः ।
व्यशीर्य्यतैकदेशोऽस्य भवनस्य ततोऽधुना ।।१८।।
स्वयशोवृद्धये सर्वमत्युदारमुदारया ।
संस्कारितमिदं भूयः श्रेण्या भानुमतो गृहम् ।।१९।।
अत्युन्नतमवदातं नभः स्पृशन्निव मनोहरैः शिखरैः ।
शशिभान्वोरभ्युदयेष्वमलमयूखायतनभूतम् ।।२०।।

वत्सरशतेषु पञ्चसु विंशत्यधिकेषु नवसु चाब्देषु ।
यातेष्वभिरम्यतपस्यमासशुक्लद्वितीयायाम् ॥२१॥
स्पष्टैरशोकतरुकेतकसिन्दुवार-लोलातिमुक्तकलतामदयन्तिकानाम् ।
पुष्पोद्गमैरभिनवैरधिगम्य नूनमैक्यं विजृम्भितशरे हरपूतदेहे ॥२२॥
मधुपानमुदितमधुकरकुलोपगीतनगणैकपृथुशाखे ।
काले नवकुसुमोद्गमदन्तुरकान्तप्रचुररोध्रे ॥२३॥
शशिनेव नभो विमलं कौस्तुभमणिनेव शार्ङ्गिणो वक्षः ।
भवनवरेण तथेदं पुरमखिलमलङ्कृतमुदारम् ॥२४॥
अमलिनशशिलेखादन्तुरं पिङ्गलानां
परिवहति समूहं यावदीशो जटानाम् ।
विकटकमलमालामंससक्तां च शार्ङ्गी
भवनमिदमुदारं शाश्वतं तावदस्तु ॥२५॥
श्रेण्यादेशेन भक्त्या च कारितं भवनं रवेः ।
पूर्वा चेयं प्रयत्नेन रचिता वत्सभट्टिना ॥२६॥

स्वस्ति कर्त्तृलेखकवाचक श्रोतृभ्यः । सिद्धिरस्तु ।

५८

श्रीयशोधर्मणः मान्दासोरस्थः स्तम्भलिपिः

वेपन्ते यस्य भीमस्तनितभयसमुद्भ्रान्तदैत्या दिगन्ताः
शृङ्गाघातैः सुमेरोर्विघटितदृषदः कन्दरा यः करोति ।
उक्षाणं तं दधानः क्षितिधरतनयादत्तपञ्चाङ्गुलाङ्कं
द्राघिष्ठः शूलपाणेः क्षपयतु भवतां शत्रुतेजांसि केतुः ॥१॥
आविर्भूतावलेपैरविनयपटुभिर्लङ्घिताचारमार्गं
र्मोहादैदंयुगीनैरपशुभरतिभिः पीड्यमाना नरेन्द्रैः ।
यस्य क्ष्मा शार्ङ्गपाणेरिव कठिनधनुर्ज्याकिनाङ्कप्रकोष्ठं
बाहुं लोकोपकारव्रतसफलपरिस्पन्दधीरं प्रपन्ना ॥२॥

निन्द्याचारेषु योऽस्मिन् विनयमुषि युगे कल्पनामात्रवृत्त्या
राजस्वन्येषु पांसुष्विव कुसुमबलिर्नाविभासे प्रयुक्तः ।
स श्रेयोधाम्नि सम्राडिति मनुभरतालर्कमान्धातृकल्प
कल्याणे हेम्नि भास्वान् मणिरिव सुतरां भ्राजते यत्र शब्दः ।।३।।
ये भुक्ता गुप्तनाथैर्न सकलवसुधाक्रान्तिदृष्टप्रतापै-
र्नाज्ञा हूणाधिपानां क्षितिपतिमुकुटाध्यासिनी यान् प्रविष्टा ।
देशांस्तान् धन्वशैलद्रुमगहनसरिद्वीरबाहूपगूढान्
वीर्य्यावस्कन्नराज्ञः स्वगृहपरिसरावज्ञया यो भुनक्ति ।।४।।
आ लौहित्योपकण्ठात्तलवनगहनोपत्यकादामहेन्द्रा-
दा गङ्गाश्लिष्टसानोस्तुहिनशिखरिणः पश्चिमादापयोधेः ।
सामन्तैर्यस्य बाहुद्रविणहृतमदैः पादयोरानमद्भि-
श्चूडारत्नांशुराजिव्यतिकरशबला भूमिभागाः क्रियन्ते ।।५।।
स्थाणोरन्यत्र येन प्रणतिकृपणतां प्रापितं नोत्तमाङ्गं
यस्याश्लिष्टो भुजाभ्यां वहतिहिमगिरिर्दुर्गशब्दाभिमानम् ।
नीचैस्तेनापि यस्य प्रणतिभुजबलावर्जनक्लिष्टमूर्ध्ना
चूडापुष्पोपहारैर्मिहिरकुलनृपेणार्चितं पादयुग्मम् ।।६।।
गामेवोन्मातुमूर्द्ध्वं विगणयितुमिव ज्योतिषां चक्रवालं
निर्देष्टुं मार्गमुच्चैर्दिव इव सुकृतोपार्जितायाः स्वकीर्त्तेः ।
तेनाकल्पान्तकालावधिरवनिभुजा श्रीयशोधर्मणायं
स्तम्भः स्तम्भाभिरामस्थिरभुजपरिघेणोच्छ्रितिं नायितोऽत्र ।।७।।
श्लाघ्ये जन्मास्य वंशे चरितमघहरं दृश्यते कान्तमस्मिन्
धर्मस्यायं निकेतश्चलति नियमितं नामुना लोकवृत्तम् ।
इत्युत्कर्षं गुणानां लिखितुमिव यशोधर्मणश्चन्द्रबिम्बे
रागादुत्क्षिप्त उच्चैर्भुज इव रुचिमान् यः पृथिव्या विभाति ।।८।।
इतितुष्टूषया तस्य नृपतेः पुण्यकर्मणः ।
वासुलेनोपरचिताः श्लोकाः कक्कस्य सूनुना ।।९।।

उत्कीर्णा गोविन्देन ।

किरातार्जुनीयम्

महाकवि-भारवि-कृतम् ।

द्वितीयः सर्गः*

भीमोपदेशः

विहितं प्रियया मनःप्रिया-
मथ निश्चित्य गिरं गरीयसीम् ।
उपपत्तिमदूर्जितश्रियं
नृपमूचे वचनं वृकोदरः ।।१।।
यदवोचत वीक्ष्य मानिनी
परितः स्नेहमयेन चक्षुषा ।
अपि वागधिपस्य दुर्वचं
वचनं तद्विदधीत विस्मयम् ।।२।।
विषमोऽपि विगाह्यते नयः
कृततीर्थः पयसामिवाशयः ।
स तु तत्र विशेषदुर्लभः
सदुपन्यस्यति कृत्यबर्त्म यः ।।३।।
परिणामसुखे गरीयसि
व्यथकेऽस्मिन् वचसि क्षतौजसाम् ।
अतिवीर्यवतीव भेषजे
बहुरल्पीयसि दृश्यते गुणः ।।४।।
इयमिष्टगुणाय रोचतां
रुचिरार्था भवतोऽपि भारती ।
ननु वक्तृ-विशेष-निःस्पृहा
गुणगृह्या वचने विपश्चितः ।।५।।

विधुरं किमतः परं परै-
रवगीतां गमिते दशामिमाम् ।
अवसीदति यत् सुरैरपि
त्वयि सम्भावितवृत्ति पौरुषम् ॥६॥

अचिरेण परस्य भूयसीं
विपरीतां विगणय्य चात्मनः ।
क्षययुक्तिमुपेक्षते कृती
कुरुते तत् प्रतिकारमन्यथा ॥७॥

अनुपालयतामुदेष्यतीं
प्रभुशक्तिं द्विषतामनीहया ।
अपयान्त्यचिरान्महीभुजां
जननिर्वादभयादिव श्रियः ॥८॥

क्षययुक्तमपि स्वभावजं
दधतं धाम शिवं समृद्धये ।
प्रणमन्त्यनपायमुत्थितं
प्रतिपच्चन्द्रमिव प्रजा नृपम् ॥९॥

विपदोऽभिभवन्त्यविक्रमं
रहयत्यापदुपेतमायतिः ।
नियता लघुता निरायत-
रगरीयान्न पदं नृपश्रियः ॥१०॥

तदलं प्रतिपक्षमुन्नते-
रवलम्ब्य व्यवसायबन्धताम् ।
निवसन्ति पराक्रमाश्रया
न विषादेन समं समृद्धयः ॥११॥

अभिमानधनस्य गत्वरै-
रसुभिः स्थास्नु यशश्चिचीषतः ।
अचिरांशुविलासचञ्चला
ननु लक्ष्मीः फलमानुषङ्गिकम् ॥१२॥

ज्वलितं न हिरण्यरेतसं
चयमास्कन्दति भस्मनां जनः ।
अभिभूतिभयादसूनतः
सुखमुज्झन्ति न धाम मानिनः ।।१३।।
किमपेक्ष्य फलं पयोधरान्
ध्वनतः प्रार्थयते मृगाधिपः ।
प्रकृतिः खलु सा महीयसः
सहते नान्यसमुन्नतिं यया ।।१४।।
कुरु तन्मतिमेव विक्रमे
नृप निर्धूय तमः प्रमादजम् ।
ध्रुवमेतदवेहि विद्विषां
त्वदनुत्साहहता विपत्तयः ।।१५।।
ज्वलतस्तव जातवेदसः
सततं वैरिकृतस्य चेतसि ।
विदधातु शमं शिवेतरा
रिपुनारीनयनाम्बुसन्ततिः ।।१६।।

६०

महाराजहर्षवर्द्धनस्य ताम्रशासनम्

श्री स्वस्ति महानौहस्त्यश्वजयस्कन्धावाराच्छ्रो-वर्द्धमानकोटचा महाराज-**श्रीनरवर्द्धन**स्तस्य पुत्रस्तत्पादानुध्यात-**श्रीवज्रिणी**देव्यामुत्पन्नः परमादित्यभक्तो महाराज-**श्रीराज्यवर्द्धन**स्तस्यपुत्रस्तत्-पादानुध्यातः **श्रीमदप्सरोदेव्या**मुत्पन्नः परमादित्यभक्तो महाराज-**श्रीमदादित्यवर्द्धन**-स्तस्य पुत्रस्तत्पादानुध्यातः **श्रीमहासेनगुप्तादेव्या**मुत्पन्नश्चतुः-समुद्रातिक्रान्तकीर्त्तिः प्रतापानुरागोपनतान्यराजः प्रजानामार्त्तिहरः परमादित्यभक्तः परमभट्टारकमहाराजाधिराज-**श्रीप्रभाकरवर्द्धन**-स्तस्य पुत्रस्तत्पादानुध्यातः सत्पथोपार्जितानेकद्रविण-भूमिप्रदान-संप्रीणितार्थिहृदयोऽतिशयित-पूर्वराज-चरितो देव्यां **श्रीयशोमत्या**मुत्पन्नः

परमसौगतः सुगत इव परहितैकरतः परमभट्टारकमहाराजाधिराज-श्रीराज्यवर्द्धनः।

राजानो युधि दुष्टवाजिन इव श्रीदेवगुप्तादयः
कृत्वा येन कशाप्रहारविमुखाः सर्वे समं संयताः।
उत्खाय द्विषतो विजित्यवसुधां कृत्वा प्रजानां प्रियं
प्राणानुज्झितवानराति भवने सत्यानुरोधेन यः॥

तस्यानुजस्तत्पादानुध्यातः परममाहेश्वरो महेश्वर इव सर्व-सत्त्वानुकम्पी परमभट्टारकमहाराजाधिराजश्रीहर्षः अहिच्छत्रभुक्तौ वङ्गदीयवैषयिकपश्चिमपथकसम्बद्धमर्कटसागरे समुपागतान् महासामन्त-महाराजदौस्साधसाधनिक-प्रमातारराजस्थानीय-कुमारामात्योपरिकविषय-पतिभटचाटसेवकादीन् प्रतिवासिजानपदांश्च समाज्ञापयति विदितमस्तु यथायमुपरिलिखितग्रामः स्वसीमापर्यन्तः मया पितुः परम-भट्टारकमहाराजाधिराज-श्रीप्रभाकरवर्द्धनदेवस्य मातुर्भट्टारिका महादेवी राज्ञी श्रीयशोमतीदेव्याः ज्येष्ठभ्रातृपरमभट्टारकमहाराजाधिराज-श्रीराज्यवर्द्धनदेवपादानाञ्च पुण्ययशोऽभिवृद्धये भरद्वाजसगोत्र-भट्टवाल-चन्द्रभद्रस्वामिभ्यां प्रतिग्रहधर्मणाग्रहारत्वेन प्रतिपादितः।

कर्मणा मनसा वाचा कर्त्तव्यं प्राणिभिर्हितम्।
हर्षेणैतत् समाख्यातं धर्मार्जनमनुत्तमम्॥

दूतकोऽत्र महाप्रमातारमहासामन्त-श्रीस्कन्दगुप्तः, महाक्षपट-लाधिकरणाधिकृत महासामन्त-महाराज-भानसमादेशादुत्कीर्णम् ईश्वरेणेद-मिति सम्बत् २२, कार्त्ति वदि १।

स्वहस्तो मम श्रीमहाराजाधिराजस्य श्रीहर्षस्य।

कादम्बरी

महाकवि-बाणभट्टस्य कृतिः

चन्द्रापीडजन्मवर्णनम्

उज्जयिन्यां भुजबलोपार्जित-भूमण्डलो राजा तारापीडो नामाभूत्। तस्य चन्द्रलेखेव हरजटाकलापस्य कौस्तुभप्रभेव कैटभारातिवक्षः-स्थलस्य सकलान्तःपुरप्रधानभूता महिषी विलासवती नाम। अनपत्यौ तु दम्पती। एकदा राजा विलासवती-भवनगतस्तां रुदती ददर्श। भूपतिस्तामवादीत् कथ्यतां सुन्दरि शुचः कारणमिति। इत्येवमभि-धीयमाना विलासवती यदा न किञ्चित् प्रतिवचः प्रतिपेदे तदा विवृद्ध-बाष्पहेतुमस्याः परिजनमपृच्छत्। अथ तस्याः ताम्बूलकरङ्कवाहिनी सततप्रत्यासन्ना मकरिका नाम राजानमुवाच, अद्य तु चतुर्दशीति भगवन्तं महाकालमर्चितुमितो गतया स्वामिन्या तत्र महाभारते वाच्यमाने श्रुतमपुत्राणां किल न सन्ति लोकाः शुभाः, पुन्नाम्नो नरकात् त्रायते इति पुत्र इति। एतच्छ्रुत्वा भवनमागत्य नाहारमभिनन्दति केवलं रोदितीत्यभिधाय विरराम।

विरतवचनायां तस्यां भूमिपालस्तूष्णीं मुहूर्त्तमिव स्थित्वा दीर्घमुष्णं च निःश्वस्य निजगाद, देवि किमत्र क्रियतां दैवायत्ते वस्तुनि। अतिमात्र-मलं रुदितेन। न वयमनुग्राह्या प्रायो देवतानाम्। जन्मान्तरकृतं हि कर्मफलमुपनयति पुरुषस्येह जन्मनि। न हि शक्यं दैवमन्यथाकर्त्तु-मभियुक्तेनापि। यावत्तु मानुष्यके शक्यमुपपादयितुं तावत् सर्वमुपपाद्य-ताम्। अधिकां कुरु देवि गुरुषु भक्तिम्। द्विगुणामुपपादय देवतासु पूजाम्। ऋषिजनसपर्य्यासु दर्शितादरा भव। परं हि दैवतमृषयो यत्नेनाराधिता यथासमीहितफलानामतिदुर्लभानामपि वराणां दातारो भवन्ति। एवमुक्त्वा निर्गते च तस्मिन् मन्दीभूतशोकावेगा विलासवती देवताराधनेषु ब्राह्मणपूजासु गुरुजनसपर्य्यासु आदरवती बभूव। यद्यच्च किञ्चित् कुतश्चिच्छुश्राव गर्भतृष्णया तत्तत् सर्वं चकार।

कतिपयदिवसापगमे देवताप्रसादात् सरसीमिव प्रतिमाशशी विवेश गर्भो विलासवतीम्। ततः क्रमेण पूर्णे प्रसवसमये पुण्येऽह्नि सकललोकहृदयानन्दकारिणं सा सुतमसूत। अतिक्रान्ते च षष्ठी जागरे प्राप्ते दशमेऽह्नि पुण्ये मुहूर्त्ते गां सुवर्णं च ब्राह्मणसात् कृत्वा राजा स्वसूनोश्चन्द्रापीड इति नाम चकार।

६२

पत्रलेखा-मिलनम्

अपरेद्युः प्रथमे वयसि वर्त्तमानया कन्यकया सहागत्य कैलासनामा कञ्चुकी कृतप्रणामः कुमारं चन्द्रापीडं समुपसृत्य क्षितितलनिहितदक्षिणकरो विज्ञापयामास। कुमार! महादेवी विलासवती समाज्ञापयति। इयं खलु कन्यका महाराजेन पूर्वं कुलूतराजधानीम् अवजित्य कुलूतेश्वरदुहिता पत्रलेखाभिधाना बालिका सती वन्दीजनेन सहानीय अन्तःपुरपरिचारिकामध्यमुपनीता। सा मया विगतनाथा राजदुहितेति समुपजातस्नेहया दुहितृनिर्विशेषम् इयन्तं कालमुपलालिता संवर्द्धिता च। तदियमिदानीम् उचिता भवतः ताम्बूलकरङ्कवाहिनीति कृत्वा मया प्रेषिता। न चास्याम् आयुष्मता परिजनसामान्यदृष्टिणा भवितव्यम्। बालेव लालनीया। स्वचित्तवृत्तिरिव चापलेभ्यो निवारणीया। शिष्येव द्रष्टव्या। सुहृदिव सर्वविश्रम्भेष्वभ्यन्तरीकरणीया। दीर्घकाल-संवर्द्धितस्नेहतया स्वसुतायामिव हृदयमस्यामस्ति मे। बलवानस्यां पक्षपातः। महाभिजनराजवंशप्रसूता चार्हतीयमेवंविधानि कर्माणि। नियतं स्वयमेव इयम् अतिविनीततया कतिपयैरेव दिवसैः कुमारमाराधयिष्यति। केवलमतिचिरकालोपचिता बलवती मे प्रेमप्रवृत्तिरस्याम् अविदितशीलश्चास्याः कुमार इति सन्दिश्यते। सर्वथा तथा कल्याणिना प्रयतितव्यं यथेयमतिचिरमुचिता परिचारिका ते भवति। इत्यभिधाय विरतवचसि कैलासे कृताभिजातप्रणामां पत्रलेखामनिमिषलोचनं सुचिरमालोक्य चन्द्रपीडो यथाज्ञापयति अम्बा इत्येवमुक्त्वा कञ्चुकिनं प्रेषयामास।

पत्रलेखा तु ततः प्रभृति दर्शनेनेव समुपजातसेवारसा न दिवा न रात्रौ न सुप्तस्य नासीनस्य नोत्थितस्य न भ्रमतो न राजकुलगतस्य च्छायेव राजसूनोः पार्श्वं मुमोच। चन्द्रापीडस्यापि तस्यां दर्शनादारभ्य प्रतिक्षणमुपचीयमाना महती प्रीतिरासीत्। अभ्यधिकं च प्रतिदिवसमस्याः प्रसादम् अकरोत्। आत्महृदयादव्यतिरिक्तामिव चैनां सर्वविश्रम्भेषु अमन्यत।

६३

हर्षचरितम्

महाकविना बाणभट्टेन कृतम्

द्वितीय उच्छ्वासः

हर्षबाणभट्टसंवादः

'पश्य तावद्देवम' इति अभिधीयमानश्च दौवारिकेन तेन उपदिश्यमानवर्त्मा समतिक्रम्य भूपालसहस्रसङ्कुलानि त्रीणि कक्षान्तराणि चतुर्थे भुक्तास्थानमण्डपस्य पुरस्तादजिरे स्थितं चक्रवर्त्तिनं हर्षमद्राक्षीत् बाणः। दृष्ट्वा च समचिन्तयत्—'सोऽयं सुजन्मा सुगृहीतनामा, तेजसां राशिः, चतुरुदधिकेदारकुटुम्बी परमेश्वरो हर्षः। एतेन च खलु राजन्वती पृथिवी।' इति समुपसृत्य चोपवीती स्वस्तिशब्दमकरोत्। राजा तु तच्छ्रुत्वा दृष्टवा च तं गिरिगुहागतसिंहबृंहितगम्भीरेण स्वरेण पूरयन्निव नभोभागमपृच्छत्—'एष स बाणः' इति। 'यथाज्ञापयति देवः। सोऽयम्' इति विज्ञापितो दौवारिकेण। 'न तावदेनम् अकृतप्रसादः पश्यामि' इति पृष्ठतो निषण्णस्य मालवराजसूनोरकथयत्—'महानयं भुजङ्गः' इति। अगमितनरेन्द्रवचसि तस्मिन् मूके च राजलोके मुहूर्त्तमिव तूष्णीं स्थित्वा बाणो व्यज्ञापयत्—'देव! अविज्ञाततत्त्व इव, अश्रद्दधान इव, नेय इव, अविदितलोकवृत्तान्त इव च कस्मादेवमाज्ञापयसि। महद्भिस्तु यथार्थदर्शिभिर्भवितव्यम्। नार्हसि मामन्यथा सम्भावयितुम् अवशिष्टम्

इव। ब्राह्मणोऽस्मि जातः सोमपायिनां वंशे वात्स्यायनानाम्। यथाकालम् उपनयनादयः कृताः संस्काराः। सम्यक्पठितः साङ्गो वेदः। श्रुतानि यथाशक्ति शास्त्राणि। दारपरिग्रहादभ्यगारिकोऽस्मि। का मे भुजङ्गता? सर्वथा कालेन मां ज्ञास्यति स्वामी स्वयमेव। इत्यभिधाय तूष्णीमभूत्। भूपतिरपि 'एवम् अस्माभिः श्रुतम्' इत्यभिधाय तूष्णीमेवाभवत्। संभाषणासनदानादिना तु प्रसादेन नैनमन्वग्रहीत्। केवलममृतवृष्टिभिः स्नपयन्निव स्नेहगर्भेण दृष्टिपातमात्रेण अन्तर्गतां प्रीतिमकथयत्। अस्ताभिलाषिणि च लम्बमाने सवितरि विसर्जितराजलोकोऽभ्यन्तरं प्राविशत्। बाणोऽपि निर्गत्य निवासस्थानमगमत्। अकरोच् चेतसि 'अतिदक्षिणः खलु देवो हर्षः। यदेवम् अनेकबालचरितचापलोचितकौलीन-कुपितोऽपि मनसा स्निह्यत्येव मयि। सर्वथा करोमि तथा, यथा यथावस्थितं जानाति मामयं कालेन, इत्येवमवधार्य्य सुहृदां बान्धवानां च भवनेषु तावदतिष्ठत्, यावदस्य स्वयमेव गृहीतस्वभावः पृथिवीपतिः प्रसादवानभूत्। अविशच्च पुनरपि नरपतिभवनम्। स्वल्पैरेव चाहोभिः परमप्रीतेन प्रसादजन्मनो मानस्य प्रेम्णो विश्रम्भस्य द्रविणस्य नर्मणः प्रभावस्य च परां कोटिमानीयत नरेन्द्रेण।

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षष्ठ उच्छ्वासः

हर्षवर्द्धनस्य प्रतिज्ञा

आस्थानगतश्च देवो हर्षः सहसैव प्रविशन्तम् अप्रविशता विषण्णवदनेन लोकेनानुगम्यमानम् मलिनेन पटेन प्रावृतवपुषं जीवनधारणलज्जयेव अवनतमुखं स्वामिव्यसनमविच्छिन्नैरश्रुविन्दुभिः विज्ञापयन्तं कुन्तलं नाम बृहदश्ववारं राज्यवर्द्धनस्य प्रसादभूषितम् अभिजाततमं ददर्श। दृष्ट्वा च जाताशङ्कश्चक्षुषि सलिलेन मुखशशिनि श्वसितेन हृदये हुताशेन उत्सङ्गे भुवा दारुणाप्रियश्रवणसमये सममिव सर्वेष्वङ्गेषु अगृह्यत लोकपालैः। तस्माच्च हेलानिर्जितमालवानीकमपि गौडाधिपेन

मिथ्योपचाररचितविश्वासं मुक्तशस्त्रमेकाकिनं विश्रब्धं स्वभवन एव भ्रातरं राज्यवर्द्धनं व्यापादितमश्रौषीत्।

श्रुत्वा च महातेजस्वी प्रचण्डकोपपावकप्रसरपरिचीयमानशोकावेगः सहसैव प्रजज्वाल। अवादीच्च गौडाधिपम् अपहाय कस्तादृशं महापुरुषं तत्क्षण एव निर्व्याजभुजवीर्य्यनिर्जितसमस्तराजकं मुक्तशस्त्रं कलसयोनिमिव कृष्णवर्त्मप्रसूतिरीदृशेन सर्वलोकविगर्हितेन मृत्युना शमयेदार्य्यम्। निजगृहदूषणं जालमार्गप्रदीपकेन कज्जलमिवातिमलिनं केवलमयशः सञ्चितं गौडाधमेन। इत्येतदभिदधत एव अस्य पितुरपि मित्रं सेनापतिः संनिधावेव समुपविष्टः। सिंहनादनामा स्वरेणैव दुन्दुभिघोषगम्भीरेण विज्ञापितवान्, 'देव! देवभूयं गते नरेन्द्रे दुष्ट-गौडभुजङ्ग-जग्धजीविते च राज्यवर्द्धने वृत्ते अस्मिन् महाप्रलये धरणीधारणाय अधुना त्वं शेषः। समाश्वासय अशरणाः प्रजाः। क्ष्मापतीनां शिरःसु प्रयच्छ पादन्यासान्। अद्यैव कृतप्रतिज्ञो गृहाण गौडाधमजीवितध्वस्तये धनुः। न ह्ययम् अरातिरक्तचन्दनचर्चाशिशिरोपचारमन्तरेण शाम्यति देवस्य दुःखदाहज्वरः सुदारुणः। इत्युक्त्वा व्यरंसीत्।

देवस्तु हर्षस्तं प्रत्यवादीत्—करणीयमेवेदम् अभिहितं मान्येन। ईदृशे दुर्जाते जाते जातामर्षनिर्भरे च मनसि नास्त्येवावकाशः शोकक्रियाकरणस्य। श्रूयतां मे प्रतिज्ञा। 'यदि परिगणितैरेव वासरैः निर्गौडां न करोमि मेदिनीं ततस्तनूनपाति पीतसर्पिषि पातयाम्यात्मानम्' इति।

रत्नावली

महाराज-श्रीहर्षस्य-कृतिः

चतुर्थोऽङ्कः

कोशल ग्रहणम्

(प्रविशति राजा, विजयवर्मा, वसुन्धरा च)

विजयवर्मा—(उपसृत्य) जयतु जयतु देवः। देव, दिष्ट्या वर्द्धसे रुमण्वतो विजयेन।

राजा—(सपरितोषम्) अपि जिताः कोशलाः।

विजयवर्मा—देवस्य प्रभावेण।

राजा—साधु रुमण्वन्! साधु। अचिरान्महत्प्रयोजनमनुष्ठितम्। विजयवर्मन्, तत् कथय कथाम्। अतिविस्तरतः श्रोतुमिच्छामि।

विजयवर्मा—देव, श्रूयताम्। वयमितो देवादेशात् कतिपयैरेव अहोभिर्महता बलसमूहेन गत्वा विन्ध्यदुर्गावस्थितस्य कोशल नृपतेर्द्वारमवष्टभ्य सेनाः समावेशयितुमारब्धवन्तः।

राजा—ततस्ततः।

विजयवर्मा—ततः कोशलेश्वरोऽपि अतिदर्पात् परिभवम् असहमानो हास्तिकप्रायमशेषमात्मसैन्यं सज्जीकृतवान्।

राजा—ततस्ततः।

विजयवर्मा—देव! कृतनिश्चयश्चासौ विन्ध्यात् निर्गत्य योद्धुम् अभिमुखः अभवत्। अथ रुमण्वान् बाणान् विमुञ्चन् क्षणेन तं प्रत्यैच्छत्।

अपिच—आहूयाजिमुखे स कोशलपतिर्भग्ने प्रधाने बले।
एकेनैव रुमण्वता शरशतैर्मत्तद्वीपस्थो हतः॥

राजा—ततस्ततः।

विजयवर्मा—देव ! ततो रुमण्वानपि कोशलेषु मद्भ्रातरं ज्यायांसं जय-
वर्माणं स्थापयित्वा शनैः शनैरागच्छत्येव ।
राजा—वसुन्धरे ! उच्यतां यौगन्धरायणः प्रदर्श्यतां मत्प्रसादस्य
विभव इति ।
वसुन्धरा—यद्देव आज्ञापयतीति । (जं देवो आणवेदित्ति)
(विजयवर्मणा सह निष्क्रान्ता)

६६

रविकीर्तिकृत-द्वितीय-पुलकेशिप्रशस्तिः

तस्याग्रजस्य तनये नहुषानुभावे
लक्ष्म्या किलाभिलषिते पोलेकेशिनाम्नि ।
सासूयमात्मनि भवन्तमतः पितृव्यम्
ज्ञात्वापरुद्धचरितव्यवसायबुद्धौ ।१।
स यदुपचितमन्त्रोत्साहशक्तिप्रयोग-
क्षपितबलविशेषो मङ्गलेशस् समन्तात् ।
स्वतनयगतराज्यारम्भयत्नेन सार्द्धं
निजमतनु च राज्यञ्जीवितञ्चोज्झति स्म ।२।
तावत्तच्छत्रभङ्गे जगदखिलमरात्यन्धकारोपरुद्धं
यस्यासह्यप्रतापद्युतिततिभिरिवाक्क्रान्तमासीत् प्रभातम् ।
नृत्यद्विद्युत्पताकैः प्रजविनि मरुति क्षुण्णपर्य्यन्तभागै-
र्गर्ज्जद्भिर्वारिवाहैरलिकुलमलिनं व्योम यातं कदा वा ।३।
लब्ध्वा कालं भुवमुपगते जेतुमाप्पायिकाख्ये-
गोविन्दे च द्विरदनिकरैरुत्तराम्भेमरथ्याः ।
यस्यानीकैर्युधि भयरसज्ञत्वमेकः प्रयात-
स्तत्रावाप्तं फलमुपकृतस्यापरेणापि सद्यः ।४।

वरदातुङ्गतरङ्गरङ्गविलसद्धंसावलीमेखलां
वनवासीमवमृद्नतस् सुरपुरप्रस्पर्द्धिनीं सम्पदा ।
महता यस्य बलार्णवेन परितस् सञ्छादितोर्व्वीतलं
स्थलदुर्ग्गञ्जलदुर्गतामिव गतं तत्तत्क्षणे पश्यताम् ।५।
गङ्गालुपेन्द्रा व्यसनानि सप्त
हित्वा पुरोपार्जित-सम्पदोऽपि ।
यस्यानुभावोपनतास् सदास-
न्नासन्नसेवामृतपानशौण्डाः ।६।
कोङ्कनेषु यदादिष्टचण्डदण्डाम्बुवीचिभिः ।
उदस्तास्तरसा मौर्य्यपल्वलाम्बुसमृद्धयः ।७।
अपरजलधेर्ल्लक्ष्मीं यस्मिन् पुरीम्पुरभित्प्रभे
मदगजघटाकारैर्न्नावां शतैरवमृद्नति ।
जलदपटलानीकाकीर्ण्णन्नवोत्पलमेचक-
ञ्जलनिधिरिव व्योम व्योम्नस् समो भवदम्बुधिः ।८।
प्रतापोपनता यस्य लाटमालवगूर्जराः ।
दण्डोपनतसामन्तचर्य्याचार्य्या इवाभवन् ।९।
अपरिमित-विभूतिस्फीत-सामन्तसेना-
मुकुटमणिमयूखाक्रान्तपादारविन्दः ।
युधि पतित-गजेन्द्रानीकवीभत्सभूतो
भयविगलितहर्षो येन चाकारि हर्षः ।१०।
भुवमुरुभिरनीकैश् शासितो यस्य रेवा
विविधपुलिनशोभावन्ध्यविन्ध्योपकण्ठः ।
अधिकतरमराजत् स्वेन तेजोमहिम्ना
शिखरिभिरिभवर्ज्यो वर्ष्मणा स्पर्द्धयेव ।११।
विधिवदुपचिताभिश् शक्तिभिश् शक्रकल्प-
स्तिसृभिरपि गुणौघैस् स्वैश्च माहाकुलाद्यैः ।
अगमदधिपतित्वं यो महाराष्ट्रकाणां
नवनवतिसहस्रग्रामभाजां त्रयाणाम् ।१२।

गृहिणां स्वगुणै-स्त्रिवर्ग्गतुङ्गा
विहितान्यक्षितिपालमानभङ्गा ।
अभवन्नुपजातभीतिलिङ्गा
यदनीकेन सकोसलाकलिङ्गाः ।१३।
पिष्टं पिष्टपुरं येन जातं दुर्ग्गमदुर्ग्गम-
ञ्चित्रं यस्य कलेर्वृत्तं जातं दुर्ग्गमदुर्ग्गमम् ।१४।
सन्नद्धवारणघटास्थगितान्तरालं
नानायुधक्षतनरक्षतजाङ्गरागम् ।
आसीज्जलं यदवमर्द्दितमभ्रगर्भ
कौणालमम्बरमिवोर्जितसान्ध्यरागम् ।१५।
उद्धूतामलचामरध्वाजशतच्छत्रान्धकारैर्ब्बलैः
शौर्य्योत्साहरसोद्धतारिमथनैर्म्मौलादिभिष् षड्विधैः ।
आक्रान्तात्मबलोन्नतिम्बलरजस् सञ्छन्नकाञ्चीपुर-
प्राकारान्तरितप्रतापमकरोद् य॒पल्लवानां पतिम् ।१६।
कावेरी द्रुतसफरीविलोलनेत्रा
चोलानां सपदि जयोद्यतस्य यस्य ।
प्रश्च्योतन्मदगजसेतुरुद्धनीरा
संस्पर्शं परिहरति स्म रत्नराशेः ।१७।
चोल केरलपाण्ड्यानां योऽभूत्तत्र महर्द्धये ।
पल्लवानीकनीहारतुहिनेतरदीधितिः ।१८।
उत्साहप्रभुमन्त्रशक्तिसहिते यस्मिन् समस्ता दिशो
जित्वा भूमिपतीन् विसृज्य महितानाराध्य देवद्विजान् ।
वातापीन्नगरीम्प्रविश्य नगरीमेकामिवोर्व्वीमिमाम्
चञ्चन्नीरधिनीलनीरपरिखां सत्याश्रये शासति ।१९।
त्रिंशत्सु त्रिसहस्रेषु भारतादाहवादितः
सप्ताब्दशतयुक्तेषु गतेष्वब्देषु पञ्चसु ।२०। [३७३५]
पञ्चाशत्सु कलौकाले षट्सु पञ्चशतासु च
समासु समतीतासु शकानामपि भूभुजाम् ।२१। [५५६]

तस्याम्बुधित्रयनिवारितशासनस्य
        सत्याश्रयस्य परमाप्तवता प्रसादम् ।
शैलञ्जिनेन्द्रभवनम्भवनम्महिम्नान्
        निर्मापितम् मतिमता रविकीर्त्तिनेदम् ।२२।
प्रशस्तेर्व्वसतेश्चास्याजिनस्य त्रिजगद्गुरो॒ ।
कर्त्ता कारयिता चापि रविकीर्त्ति॒कृती स्वयम् ।२३।
येनायोजि नवेश्मस्थिरमर्थविधौ विवेकिना जिनवेश्म
स विजयतां रविकीर्त्ति॒कविताश्रित-कालिदास-
                                        भारविकीर्त्तिः ।२४।

६७

भर्तृहरि-शतकत्रयम्

कर्त्तव्यनिरूपणम्

विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनं
        विद्या भोगकरी यशःसुखकरी विद्या गुरूणां गुरुः ।
विद्या बन्धुजनो विदेशगमने विद्या परा देवता
        विद्या राजसु पूज्यते न हि धनं विद्याविहीनः पशुः ।।१।।
यस्यास्ति वित्तं स नरः कुलीनः स पण्डितः स श्रुतवान् गुणज्ञः ।
स एव वक्ता स च दर्शनीयः सर्वे गुणाः काञ्चनमाश्रयन्ति ।।२।।
नैवाकृतिः फलति नैव कुलं न शीलं
        विद्यापि नैव न च यत्नकृतापि सेवा ।
भाग्यानि पूर्वतपसा खलु सञ्चितानि
        काले फलन्ति पुरुषस्य यथैव वृक्षाः ।।३।।
वने रणे शत्रुजलाग्निमध्ये महार्णवे पर्वतमस्तके वा
सुप्तं प्रमत्तं विषमस्थितं वा रक्षन्ति पुण्यानि पुराकृतानि ।४।।
परिवर्तिनि संसारे मृतः को वा न जायते ।
स जातो येन जातेन याति वंशः समुन्नतिम् ।।५।।

प्रारभ्यते न खलु विघ्नभयेन नीचैः
प्रारभ्य विघ्ननिहता विरमन्ति मध्याः।
विघ्नैर्मुहुर्मुहुरपि प्रतिहन्यमानाः
प्रारब्धमुत्तमगुणा न परित्यजन्ति ॥६॥
यदचेतनोऽपि पादैः स्पृष्टः प्रज्वलति सवितुरिनकान्तः।
तत्तेजस्वी पुरुषः परकृतनिकृतिं कथं सहते ॥७॥
आरम्भगुर्वी क्षयिणी क्रमेण
लघ्वी पुरा वृद्धिमुपैति पश्चात्।
दिनस्य पूर्वार्द्ध-परार्द्धभिन्ना
छायेव मैत्री-खलसज्जनानाम् ॥८॥
अकरुणत्वमकारणविग्रहः
परधने परयोषिति च स्पृहा।
सुजनबन्धुजनेष्वसहिष्णुता
प्रकृतिसिद्धमिदं हि दुरात्मनाम् ॥६॥
विपदि धैर्य्यमथाभ्युदये क्षमा
सदसि वाक्पटुता युधि विक्रमः।
यशसि* चाभिरतिर्व्यसनं श्रुतौ
प्रकृतिसिद्धमिदं हि महात्मनाम् ॥१०॥
जाड्यं धियो हरति सिञ्चति वाचि सत्यं
मानोन्नतिं दिशति पापमपाकरोति।
चेतः प्रसादयति दिक्षु तनोति कीर्त्तिं
सत्सङ्गतिः कथय किं न करोति पुंसाम् ॥११॥
पापान्निवारयति योजयते हिताय
गुह्यं निगूहति गुणान् प्रकटीकरोति।
आपद्गतं च न जहाति ददाति काले
सन्मित्रलक्षणमिदं प्रवदन्ति सन्तः ॥१२॥
यः प्रीणयेत् सुचरितैः पितरं स पुत्रो
यद् भर्त्तुरेव हितमिच्छति तत् कलत्रम्।
तन्मित्रमापदि सुखे च समक्रियं यद्
एतत्त्रयं जगति पुण्यकृतो लभन्ते ॥१३॥

तावदेव कृतिनामपि स्फुट-
त्येष निर्मलविवेकदीपकः।
यावदेव न कुरङ्गचक्षुषा
ताड्यते चटुललोचनाञ्चलैः ॥१४॥
विश्वामित्रपराशरप्रभृतयो वाताम्बुपर्णाशिना-
स्तेऽपि स्त्रीमुखपङ्कजं सुललितं दृष्ट्वैव मोहं गताः।
शाल्यन्नं सघृतं पयोदधियुतं ये भुञ्जते मानवा-
स्तेषामिन्द्रियनिग्रहो यदि भवेद्विन्ध्यः प्लवेत् सागरे ॥१५॥
भिक्षाशनं तदपि नीरसमेकवारं
शय्या च भूः परिजनो निजदेहमात्रम्।
वस्त्रं विशीर्णशतखण्डमयी च कन्था
हा हा तथापि विषया न परित्यजन्ति ॥१६॥
व्याघ्रीव तिष्ठति जरा परितर्जयन्ती
रोगाश्च शत्रव इव प्रहरन्ति देहम्।
आयुः परिस्रवति भिन्नघटादिवाम्भो
लोकस्तथाप्यहितमाचरतीति चित्रम् ॥१७॥
आयुर्वर्षशतं नृणां परिमितं रात्रौ तदर्द्धं गतं
तस्यार्द्धस्य परस्य चार्द्धमपरं बालत्ववृद्धत्वयोः।
शेषं व्याधिवियोगदुःखसहितं सेवादिभिर्नीयते
(जीवे वारितरङ्गचञ्चलतटे सौख्यं कुतः प्राणिनाम् १८।) १
(तस्मादनन्तमजरं परमं विकासि
तद्ब्रह्म चिन्तय किमेभिरसद्विकल्पैः।
यस्यानुषङ्गिन इमे भुवनाधिपत्य-
भोगादयः कृपणलोकमता भवन्ति ॥१९॥) १

दशकुमारचरितम्

तृतीय उच्छ्वासः

उपहारवर्मणः कथा

एषोऽस्मि उपहारवर्मा पर्य्यटन्नेकदा गतो विदेहेषु। मिथिलाम् अप्रविश्यैव बहिः क्वचिद् मठिकाया विश्रमितुम् एत्य कयाऽपि वृद्धतापस्या दत्तपाद्यः क्षणम् अलिन्दभूमाववास्थिषि। तस्यास्तु मद्दर्शनाद् एव किमप्याबद्धधारम् अश्रु प्रावर्तत। 'किम् एतद् अम्ब कथय कारणम्' इति पृष्टा सकरुणम् आचष्ट—'जैवातृक ननु श्रूयते पतिरस्या मिथिलाया प्रहारवर्मा नामासीत्। तस्य खलु मगधराजो राजहंसः परं मित्रमासीत्। तयोश्च वल्लभे वसुमतीप्रियंवदे सख्यम् अप्रतिमम् अधत्ताम्। अथ प्रथमगर्भाभिनन्दितां तां च प्रियसखीं वसुमतीं दिदृक्षुः प्रियंवदा सहभर्त्रा पुष्पपुरम् अगमत्। तस्मिन्नेव काले मालवेन मगधराजस्य महज्जन्यम् अजनि। तत्र लेशतोऽपि दुर्लक्षां गतिम् अगमद् मगधराजः। मैथिलेन्द्रस्तु मालवेन्द्रप्रयत्नप्राणितः स्वविषयं प्रतिनिवृत्तो ज्येष्ठस्य संहारवर्मणः सुतैर्विकटवर्मप्रभृतिभिर्व्याप्तं राज्यमाकर्ण्य स्वस्त्रीयात्सुह्मपतेर्दण्डावयवमादित्सुरटवीपथमगाह्य लुब्धकलुप्तसर्वस्वोऽभूत्। तत्सुतेन च कनीयसा हस्तवर्तिना सहैकाकिनी वनचरशरवर्षभयपलायिता वनम् अगाहिषि। तत्र च मे शार्दूलनखावलीढ़निपतितायाः पाणिभ्रष्टः स बालकः कस्यापि कपिलशवस्य क्रोड़मभ्यलयित। तच्छवाकर्षिणश्च व्याघ्रस्यासूनिषुरिष्वसनयन्त्रमुक्तः क्षणादलिक्षत्। भिल्लदारकैः स वालोऽपाहारि। सा त्वहं मोहसुप्ता केनापि वृष्णिपालेनोपनीय स्वं कुटीरम् आवेश्य कृपयोपक्रान्तव्रणा स्वस्थीभूय स्वभर्त्तुरन्तिकम् उपतिष्ठासुरसहायतया यावद् व्याकुलीभवामि तावद् ममैव दुहिता सह यूना केनापि तमेवोद्देशमागमत्। सा भृशं रुरोद। रुदितान्ते च सा सार्थघाते स्वहस्तगतस्य राजपुत्रस्य किरातभतृहस्तगमनम्, आत्मनश्च केनापि वनचरेण व्रणविरोपणम्, स्वस्थायाश्च पुनस्तेनोपयन्तुं चिन्तितायाा निकृष्टजातिसंसर्गवैक्लब्यात् प्रत्याख्यानपारुष्यम्, तदक्षमेण

चामुना विविक्ते विपिने स्वशिरः कर्तनोद्यमम्, अनेन यूना यदृच्छया दृष्टेन तस्य दुरात्मनो हननम्, आत्मनोश्चोपयमनम्, इत्यकथयत्। स तु पृष्टो मैथिलेन्द्रस्यैव कोऽपि सेवकः कारणाविलम्बी तन्मार्गानुसारी जातः। सह तेन भर्तुरन्तिकम् उपसृत्य पुत्रवृत्तान्तेन श्रोत्रमस्य देव्याः प्रियंवदायाश्चादहाव।

स च राजा दिष्टदोषाज्ज्येष्ठपुत्रैश्चिरं विगृह्य पुनरहसहिष्णुतयाऽतिमात्रं चिरं प्रयुध्य बद्धः। देवी च बन्धनं गमिता। दग्धा पुनरहमस्मिन्नपि वार्द्धके हतजीवितम् अपारयन्ती हातुं प्रव्रज्यां किलाग्रहीषम्। दुहिता तु मम हतजीविताकृष्टा विकटवर्ममहादेवीं कल्पसुन्दरीं किलाशिश्रियत्। तौ चेद् राजपुत्रौ निरुपद्रवावेवावर्धिष्येताम्, इयता कालेन तवेमां वयोवस्थामस्प्रक्ष्येताम्। तयोश्च सतोर्न दायादा नरेन्द्रस्य प्रसह्यकारिणो भवेयुः। इति प्रमन्युरभिरुरोद। श्रुत्वा च तापसीगिरमहमपि प्रवृद्धबाष्पो निगूढमभ्यधाम्—'यद्येवम् अम्ब समाश्वसिहि। नन्वस्ति कश्चिन्मुनिस्तया तदवस्थया पुत्राभ्युपपादनार्थं याचितस्तेन स लब्धो वर्द्धितश्च। वार्तेयमतिमहती'। किमनया। सोऽहमस्मि। शक्यश्च मयाऽसौ विकटवर्मा यथा कथंचिदुपश्लिष्य व्यापादयितुम्। अनुजाः पुनरतिबहवः, तैरपि घटन्ते पौरजानपदाः। मां तु न कश्चिदिहत्य ईदृक्तया जनो जानाति। पितरावपि तावन्माँ न संविदाते किमुतेतरे। तदेनमर्थमुपायेन साधयिस्यामि' इत्यगादिषम्। सा तु वृद्धा सरुदितं परिष्वज्य मुहुः शिरस्युपाघ्राय प्रस्नुतस्तनी सगद्गदमगदत—'वत्स चिरं जीव। भद्रं तव। प्रसन्नोऽद्य भगवान् विधिः। अद्यैव प्रहारवमण्यधि विदेहा जाताः, यतः प्रलम्बमानपीनबाहुर्भवानपारमेतच्छोकसागरमद्योत्तारयितुं स्थितः। अहो महद्भागधेयं देव्याः प्रियंवदायाः' इति हर्षनिर्भरा स्नानभोजनादिना मामुपाचरत्।

षष्ठ उच्छ्वासः

मित्रगुप्तस्य कथा

क्षपान्ते च मित्रगुप्तोऽहं कृतयथोचितनियमस्तमेव प्रियाकन्दुकावतीदर्शनसुभगम् उद्यानोद्देशम् उपगतोऽस्मि। तत्रैव चोपसृत्य कन्दुकावतीभ्राता राजपुत्रो भीमधन्वा निरभिमानम् अनुकूलाभिः कथाभिर्माम् अनुवर्तमानो मुहूर्तम् आस्त। नीत्वा चोपकार्याम् आत्मसमेन स्नानभोजनशयनादिव्यतिकरेणोपाचरत्। तल्पगतं च स्वप्नेनानुभूयमानप्रियादर्शनसुखमायसेन निगडेनातिबलवद्बहुपुरुषैः पीवरभुजदण्डोपरुद्धमबन्धयन्माम् भीमधन्वा। प्रतिबुद्धं च सहसा समभ्यधात्—'अयि दुर्मते श्रुतम् आलपितं हतायाश्चन्द्रसेनाया जालरन्ध्रनिःसृतं तच्चेष्टाबोधप्रयुक्तयाऽनया कुब्जया। त्वं किलाभिलषितो मम भगिन्या वराक्या कन्दुकावत्या, तव किलानुजीविना मया स्थेयं, त्वद्वचः किलानतिक्रमता मया चन्द्रसेना कोशदासाय दास्यते' इत्युक्त्वा पार्श्वचरं पुरुषमेकमालोक्याकथयत्—'प्रक्षिपैनं सागरे' इति। स तु लब्धराज्य इवातिहृष्टः 'देव यदाज्ञापयसि' इति यथादिष्टमकरोत्। अहं तु निरालम्बनो भुजाभ्यामितस्ततः स्पन्दमानः किमपि काष्टं दैवदत्तम् उरसोपश्लिष्य तावद् अप्लोषि यावदपासरद्वासरः शर्वरी च सर्वा। प्रत्युषस्यदृश्यत किमपि वहित्रम्। अमुत्रासन् यवनाः। ते माम् उद्धृत्य रामेषुनाम्ने नाविकनायकाय कथितवन्तः—'कोऽप्ययमायसनिगडबद्ध एव जले लब्धः पुरुषः। सोऽयमपि सिञ्चेत् सहस्रं द्राक्षाणां क्षणेनैकेन' इति। अस्मिन्नेव क्षणे नैकनौकापरिवृतः कोऽपि मद्गुरभ्यधावत्। अबिभयुर्यवनाः। तावदतिजवा नौकाः श्वान इव वराहम् अस्मत्पोतं पर्यरुत्सत। प्रावर्तत च संप्रहारः। पराजायिषत यवनाः। तान् अहम् अगतीन् अवसीदतः समाश्वास्यालपिषम्—'अपनयत मे निगडबन्धनम्। अयम् अहम् अवसादयामि वः सपत्नान्' इति। अमी तथाऽकुर्वन्। सर्वांश्च तान् प्रतिभटान् भल्लवर्षिणा भीमटंकृतेन शार्ङ्गेण लवलवीकृताङ्गान् अकार्षम्। अवप्लुत्य हतविध्वस्तयोधम् अस्मत्पोतसंसक्तपोतम् अमुत्र नाविकनायकम् अनभिसरमभिपत्य जीवग्राहम्

अग्रहीषम्। असौ चासीत् स एव भीमधन्वा। तं चाहम् अवबुध्य जातव्रीडम् अब्रवम्—'तात किं दृष्टानि कृतान्तविलसितानि' इति। ते तु सांयात्रिका मदीयेनैव शृङ्खलेन तमतिगाढं बद्ध्वा हर्षकिलकिलारवम् अकुर्वन् मां चापूजयन्। ✓

दुर्वारा तु सा नौरननुकूलवातनुन्ना दूरम् अभिपत्य कमपि द्वीपं निबिडम् आश्लिष्टवती। तत्र च स्वादु पानीयमेधांसि कन्दमूलफलानि च संजिघृक्षवो गाटपातिताशिलावलयमवातराम। तत्र चासीन्महाशैलः। सोऽहम्—'अहो रमणीयोऽयं पर्वतनितम्बभागः, कान्ततरेयं गन्धपाषाणवत्युपत्यका, शिशिरम् इदं गोत्रवारि, रम्योऽयमनेकवर्णकुसुममञ्जरीमञ्जुलतरस्तरुवनाभोगः' इत्यतृप्ततरया दृशा बहुबहु पश्यन्नलक्षिताध्यारूढक्षोणीधरशिखरः शोणीभूतम् उत्प्रभाभिः पद्मरागसोपानशिलाभिः किमपि नालीकपरागधूसरं सरः समध्यगमम्। तत्र स्नातश्च कांश्चिद् अमृतस्वादून्बिसभङ्गानास्वाद्य, अंसलग्नकह्लारस्तीरवर्तिना केनापि भीमरूपेण ब्रह्मराक्षसेनाभिपत्य 'कोऽसि, कुतस्त्योऽसि' इति निर्भर्त्सयताऽभ्यधीये। निर्भयेन च मया सोऽभ्यधीयत—'सौम्य सोऽहम् अस्मि द्विजन्मा। शत्रुहस्तादर्णवम्, अर्णवाद्यवननावम्, यवननावश्चित्रग्रावाणमेनं पर्वतप्रवरं गतो यदृच्छया अस्मिन् सरसि विश्रान्तः। भद्रं तव' इति। सोऽब्रूत—'न चेद् ब्रवीषि प्रश्नानश्नामि त्वाम्' इति। मयोक्तम्—'पृच्छा तावत् भवतु' इति। अथावयोरेकयाऽऽर्यया ऽऽसीत्संलापः—

किं क्रूरं स्त्रीहृदयं किं गृहिणः प्रियहिताय दारगुणाः।
कः कामः संकल्पः किं दुष्करसाधनं प्रज्ञा॥

आकर्ण्य धूमिनिगोमिनीनिम्बवतीनितम्बवतीकथा स ब्रह्मराक्षसो माम् अपूपुजत्।

भट्टिकाव्यम्

द्वादशः सर्गः

रामेण सह विभीषणस्य मिलनम्

भ्रूभङ्गमाधाय विहाय धैर्य्यं विभीषणं भीषणरूक्षचक्षुः ।
गिरं जगादोग्रपदामुदग्रः स्वं स्फावयन् शक्ररिपुः प्रभावम् ।।१।।
शिलातरिष्यत्युदके न पर्णं ध्वान्तं रवेः स्यन्त्स्यति वह्निरिन्दोः ।
जेता परोऽहं युधि जेष्यमाणस्तुल्यानि मन्यस्व पुलस्त्यनप्तः ।२।।
अनिवृतं भूतिषु गूढवैरं सत्कारकालेऽपि कृताभ्यसूयम् ।
विभिन्नकर्माशयवाक् कुले नो मा ज्ञातिचेलं भुवि कस्यचिद्भूत् ।।३।।
इच्छन्त्यभीक्ष्णं क्षयमात्मनोऽपि न ज्ञातयस्तुल्यकुलस्य लक्ष्मीम् ।
नमन्ति शत्रून् न च वन्धुवृद्धि सन्तप्यमानैर्हृदयैः सहन्ते ।।४।।
त्वयाद्य लङ्काभिभवेऽतिहर्षाद् दुष्टोऽतिमात्रं विवृतोऽन्तरात्मा ।
धिक् त्वां मृषा ते मयि दुःस्थवुद्धिर्वदन्निदं तस्य ददौ स पार्ष्णिम् ।।५।।
ततः स कोपं क्षमया निगृह्णन् धैर्य्येण मन्युं विनयेन गर्वम् ।
मोहं धियोत्साहवशादशक्तिं समं चतुर्भिः सचिवैरुदस्थात् ।।६।।
उवाच चैनं क्षणदाचरेन्द्रं सुखं महाराज विना मयास्स्व ।
मुर्खातुरः पथ्यकटूननश्नन् यत् सामयोऽसौ भिषजां न दोषः ।।७।।
करोति वैरं स्फुटमुच्यमानः प्रतुष्यति श्रोत्रसुखैरपथ्यैः ।
विवेकशून्यः प्रभुरात्ममानी महाननर्थः सुहृदां वतायम् ।।८।।
क्रीडन् भुजङ्गेन गृहानुपातं कश्चिद्यथा जीवति संशयस्थः ।
संसेवमानो नृपतिं प्रमूढं तथैव यज्जीवति सोऽस्य लाभः ।।९।।
दत्तः सदोषैर्भवता प्रहारः पादेन धर्म्ये पथि मे स्थितस्य ।
स चिन्तनीयः सह मन्त्रिमुख्यैः कस्यावयोर्लाघवमादधातु ।।१०।।
इति वचनमसौ रजनिचरपतिं वहुगुणमसकृत् प्रसभमभिदधत् ।
निरगमदभयः पुरुषरिपुपुरान्नरपतिचरणौ नवितुमरिनुतौ ।।११।।

अथ तमुपगतं विदितसुचरितं पवनसुतगिरा गिरिगुरुहृदयः।
नृपतिरमदयन्मुदितपरिजनं स्वपुरपतिकरैः सलिलसमुदयैः ॥१२॥

७१

उत्तररामचरितम्

भवभूति-कृतम्

षष्ठोऽङ्कः

रामेण सह कुशलवयोर्मिलनम्

(ततः प्रविशति रामो लवः प्रणतश्चन्द्रकेतुश्च)

रामः—(चन्द्रकेतुं परिष्वज्य) अपि नाम कुशलं तव दिव्यास्त्रधरदेहस्य ?

चन्द्रकेतुः—कुशलमत्यद्भुतक्रियस्य प्रियदर्शनस्य लवस्य लाभाभ्युदयेन। तद्विज्ञापयामि मामिव विशेषेण वा मत्तः शिवेन चक्षुषा पश्यत्वमुं महावीरप्रकाण्डं तातः।

रामः—(लवं निरूप्य) दिष्ट्या अतिगम्भीरमधुरकल्याणाकृतिरयं वयस्यो वत्सस्य।

लवः—अहो! पुण्यानुभावदर्शनोऽयं महापुरुषः। चन्द्रकेतो! क एते।

चन्द्रकेतुः—प्रियवयस्य! ज्येष्ठतातपादाः।

लवः—कथं रघुनाथः। दिष्ट्या सुप्रभातमद्य यदयं दृष्टो देवः। (सविनयकौतुकं निर्वर्ण्य) तात! प्राचेतसान्तेवासी लवोऽभिवादयते।

रामः—(सस्नेहमालिङ्ग्य) आयुष्मन् एह्येहि।

लवः—मृष्यन्त्विदानीं वालिशतां तातपादाः।

रामः—किमपराद्धं वत्सेन ?

चन्द्रकेतुः—अश्वानुयात्रिकेभ्यस्तातप्रतापाविष्करणमुपश्रुत्य वीरायितमनेन।

रामः—नन्वयमलङ्कारः क्षत्रस्य ।

चन्द्रकेतुः—पश्यतु हि तात ! प्रियवयस्यविनियुक्तजृम्भकास्त्र-निष्कम्प-स्तम्भितानि सर्वतः सैन्यानि ।

रामः—(विलोक्य) वत्स लव ! संह्रियतामस्त्रम् । त्वमपि चन्द्रकेतो ! सान्त्वय सैन्यानि ।

लवः—यथाज्ञापयति तात । (प्रणिधानं नाटयित्वा) प्रशान्त-मस्त्रम् । (चन्द्रकेतुः निष्क्रान्तः)

रामः—वत्स ! सरहस्यप्रयोगसंहरणान्यस्त्राणि आम्नायवन्ति । कुमारस्य कः सम्प्रदायः इति पृच्छामि ।

लवः—स्वतः प्रकाशानि आवयोरस्त्राणि ।

रामः—द्विवचनन्तु कथम् ?

लवः—भ्रातरौ आवां यमजौ ।

रामः—तर्हि द्वितीयः कः ।

नेपथ्ये—भाण्डायन, भाण्डायन,

आयुष्मतः किल लवस्य नरेन्द्रसैन्यै-
रायोधनं ननु किमात्थ सखे तथेति ।
अद्यास्तमेतु भुवनेष्वधिराजशब्दः
क्षत्रस्य शस्त्रशिखिनः शममद्य यान्तु ।।

लवः—अयमसौ मम ज्यायान् आर्य्यः कुशो नाम भरताश्रमात् प्रति-निवृत्तः ।

रामः—(सकौतुकम्) वत्स, इत आह्वय एतमायुष्मन्तम् ।

लवः—एवम् (इति परिक्रामति)

(ततः प्रविशति कुशः विकटं परिक्रामति च)

रामः—कोऽप्यस्मिन् क्षत्रियपोतके पौरुषातिरेकः ।

लवः—(उपसृत्य) जयति जयत्यार्य्यः । दृप्तभावं परित्यज्य आर्य्योऽस्मिन् विनयेन वर्त्तताम् ।

कुशः—किमर्थम् ।

लवः—एष देवो रघुपतिस्तिष्ठति । स च स्निह्यत्यावयोः । उत्-कण्ठते च युष्मत्सन्निकर्षस्य ।

कुशः—(सतर्कम्) स रामायणकथानायको ब्रह्मकोषस्य गोपायिता ?

लवः—अथ किम् ।

कुशः—आशंसनीयपुण्यदर्शनः स महात्मा, किन्तु कथम् अस्माभिरुपगन्तव्य इति न सम्प्रधारयामि ।

लवः—अत्युदात्तसुजनः चन्द्रकेतुरौर्मिलेयः प्रियवयस्य इति सख्येन मामुपतिष्ठते । तत्सम्बन्धेन धर्मतात एवायं राजर्षिरिति ।

कुशः—(उपसृत्य) तात! प्राचेतसान्तेवासी कुशोऽभिवादयते ।

रामः—(परिष्वज्य) एहि एहि आयुष्मन् ।

७२

मालतीमाधवम्

भवभूति चरितम्

प्रथमोऽङ्कः

भवभूतिपरिचयः

अस्ति दक्षिणापथे विदर्भेषु पद्मनगरं नाम नगरम् । तत्र केचित् तैत्तिरीयिणः काश्यपाश्चरणगुरवः पङ्क्तिपावनाः पञ्चाग्नयो धृतव्रताः सोमपीथिनः उदुम्बरनामानो ब्रह्मवादिनः प्रतिवसन्ति । तदामुष्यायणस्य तत्रभवतः सुगृहीतनाम्नो भट्टगोपालस्य पौत्रः पवित्रकीर्त्तेर्नीलकण्ठस्य आत्मसम्भवो भट्टश्रीकण्ठपदलाञ्छनो भवभूतिनामा जातुकर्णीपुत्रः कविः निसर्गसौहृदेन स्वकृतिमेवंप्रायगुणभूयसीम् अस्माकम् अर्पितवान् यत्र खल्वियं वाचोयुक्तिः ।

ये नाम केचिदिह नः प्रथयन्त्यवज्ञां
जानन्ति ते किमपि तान् प्रतिनैव यत्नः ।
उत्पत्स्यते मम च कोऽपि समानधर्मा
कालो ह्ययं निरवधिर्विपुला च पृथ्वी ।।

अतो यदस्माकमर्पितं प्रियसुहृदात्रभवता भवभूतिनाम्ना प्रकरणं स्वकृतिर्मालतीमाधवं नाम तदेव तत्रभवतः कालप्रियनाथस्य पुरतः प्रयोगेण प्रख्यापयितुमुद्यताः । तत् सर्वे कुशीलवाः सङ्गीतप्रयोगेण मत्समीहितसम्पादनाय प्रवर्त्तन्ताम् ।

शिशुपालबधम्

पञ्चदशः सर्गः

शिशुपालकृतश्रीकृष्णनिन्दनम्

अथ तत्र पाण्डुतनयेन सदसि विहितं मधुद्विषः ।
मानमसहत न चेदिपतिः परवृद्धिमत्सरि मनो हि मानिनाम् ।।१।।
ध्वनयन् सभामथ सनीर-घनरवगभीरवागभीः ।
वाचमवददिति रोषवशादतिनिष्ठुरस्फुटतराक्षरामसौ ।।२।।
यदपूपुजस्त्वमिह पार्थ ! मुरजितमपूजितं सताम् ।
प्रेम विलसति महत्तदहो दयितं जनः खलु गुणीति मन्यते ।।३।।
यदराज्ञि राजवदिहार्घ्यमुपहितमिदं मुरद्विषि ।
ग्राम्यमृग इव हविस्तदयं भजते ज्वलत्सु न महीशवह्निषु ।।४।।
अनृतां गिरं न गदसीति जगति पटहै-र्विघुष्यसे ।
निन्द्यमथ च हरिमर्चयतस्तवकर्मणैव विकशत्यसत्यता ।।५।।
तव धर्मराज इति नाम कथमिहमपष्ठु पट्यते ।
भौमदिनमभिदधत्यथवा भृशमप्रशस्तमपि मङ्गलं जनाः ।।६।।
यदि वार्चनीयतम एष किमपि भवतां पृथासुताः ।
शौरिरवनिपतिभिर्निखिलै-रवमाननार्थमिह किं निमन्त्रितैः ।।७।।
अथवा न धर्ममसुवोधसमयमवयात वालिशाः ।
काममयमिह वृथापलितो हतवुद्धिरप्रणिहितः सरित्सुतः ।।८।।
स्वयमेव शन्तनुतनुज ! यमपि गणमर्घ्यमभ्यधाः ।
तत्र मुररिपुरयं कतमोऽयमनिन्द्यवन्दिवदभिष्टुषे वृथा ।।९।।
अवनिभृतान्त्वमपहाय गणमतिजड़ः समुन्नतम् ।
नीचि नियतमिह यच्चपलो निरतः स्फुटं भवसि निम्नगामुतः ।।१०।।
प्रतिपत्तुमङ्ग ! घटते च न तव नृपयोग्यमर्हणम् ।
कृष्ण ! कलय ननु कोऽहमिति स्फुटमापदास्पदमनात्मवेदिता ।।११।।
असुरस्त्वया न्यबधि कोऽपि मधुरिति कथं प्रतीयते ।
दण्डदलितसरघः प्रथसे मधुसूदनस्त्वमिति सूदयन् मधु ।।१२।।

मुचुकुन्द-तल्पशरणस्य मगधपतिशातितौजसः।
सिद्धमबल! सबलत्वमहो! तव रोहिणीतनयसाहचर्य्यतः॥१३॥
छलयन् प्रजास्त्वमनृतेन कपटपटुरैन्द्रजालिकः।
प्रीतिमनुभवसि नग्नजितः सुतयेष्टसत्य इति सम्प्रतीयसे॥१४॥
धृतवान्न चक्रमरिचक्र-भयचकितमाहवे निजम्।
चक्रधर इति रथाङ्गमदः सततं बिभर्षि भुवनेषु रूढ़ये॥१५॥
जगति श्रिया विरहितोऽपि यदुदधिसुतामुपायथाः।
ज्ञातिजनजनितनामपदान् त्वमतः श्रियः पतिरिति प्रथामगाः॥१६॥
अभिशत्रु संयति कदाचिदविहितपराक्रमोऽपि यत्।
व्योम्नि कथमपि चकर्थपदं व्यपदिश्यसे जगति विक्रमीत्यतः॥१७॥
पृथिवीं बिभर्थ यदि पूर्वमिदमपि गुणाय वर्त्तते।
भूमिभृदिति परहारितभूस्त्वमुदाह्रियस्व कथमन्यथा जनैः॥१८॥
तव धन्यतेयमपि सर्वनृपतितुलितोऽपि यत्क्षणम्।
क्लान्तकरतलधृताचलकः पथिवीतले तुलितभूभृदुच्यसे॥१९॥
त्वमशक्नुवन्नशुभकर्मनिरत! परिपाकदारुणम्।
जेतुमकुशलमतिर्नरकं यशसेऽधिलोकमजयः सुतंभुवः॥२०॥
सकलैर्वपुः सकलदोषसमुदितमिदं गुणैस्तव।
त्यक्तमपगुण! गुणत्रितयत्यजनप्रयासमुपयासि किं मुधा॥२१॥
त्वयि पूजनं जगति जाल्म! कृतमिदमपाकृते गुणैः।
हासकरमघटते नितरां शिरसीव कङ्कतमपेतमूर्द्धजे॥२२॥
अवधीज् जनङ्गम इवैष यदि हतवृषो वृषं ननु।
स्पर्शम् अशुचिवपुरर्हति न प्रतिमाननां तु नितरां नृपोचिताम्॥२३॥
यदि नाङ्गनेति मतिरस्य मृदुरजनि पूतनां प्रति।
स्तन्यमघृणमनसः पिवतः किल धर्मतो भवति सा जनन्यपि॥२४॥
शकटव्युदासतरुभङ्ग-धरणिधर-धारणादिकम्।
कर्म यदयम् अकरोत् तरलः स्थिरचेतसां क इव तेन विस्मयः॥२५॥
अयमुग्रसेनतनयस्य नृपशुरपरः पशून् अवन्।
स्वामिवधमसुकरं पुरुषैः कुरुते स्म यत् परममेतदद्भुतम्॥२६॥
इति वाचमुद्धतमुदीर्य्य सपदि सह वेणुदारिणा।
सोढ़रिपुवलभरोऽसहनः स जहास दत्तकरतालमुच्चकैः॥२७॥

कटुनापि चेद्यवचनेन विकृतिमगमन्न माधवः।
सत्यनियतवचसं वचसा सुजनं जनाश्चलयितुं क ईशते ।।२८।।

७४

चम्पायाम् इन्द्रभद्रेश्वरप्रतिष्ठा

श्रीमान् राजेन्द्रवर्मा जयति विक्रमतया भुजद्वयेनोद्वहन्निव धरणीं सकलचम्पाधिराज्य-वसुमतीतल-पतितशतमखः। तस्य सुरनगरीव राजधान्यासीत्।

नगर्य्याः पश्चिमोद्भूतस्त्रिभिर्लोकैः समर्चितः।
दूरतस्तेजसो भक्त्या सोऽयं भाति महीतले ।।१।।
भद्रं स्वस्थं शुभं यस्माज्जगतां पाति तेजसा।
भद्रस्याधिपतिस्तस्मात् स भद्राधिपतीश्वरः ।।२।।

ततश्च कलियुगदोषातिशयभावेन नावागतैर्जववलसङ्घैः निर्दह्यतेपि नवाम्वराद्रियमिते शककाले स एव शून्योऽभवत्।

वहुवर्षसहस्राणि स वभूव महीतले।
स्वं स्थानं दहनं गन्तुं ह्यकरोत् स्वस्य मायया ।।३।।
तस्यापि पार्थिवं लिङ्गं स्थापितं श्रीन्द्रवर्मणा।
इन्द्रभद्रेश्वरो नाम्ना ततश्चाभूत् स एव वा ।।४।।
तस्यैव स्थापितं तेन द्वयं कोशं चरस्थिरम्।
समुखञ्चरकोशं हि शाके शशियमाद्रिगे ।।५।।

स एव राजा परिपालयन् महीं यदा प्रजास्ताः मुदिताः स्वविक्रमैः।
स्वधर्मयत्नात् प्रथितो महीतले सदा रिपूणाञ्जयति स्म तेजसा ।।६।।

स धर्मकुलसम्पन्नत्यागी शूरसमन्वितः।
शक्त्या पराञ्च निर्जित्य महीं पायात् समन्ततः ।।७।।

तस्म भगवते सकललोकहितकारणाय श्रीन्द्रभद्रेश्वरायेदमिति स भगवान् श्रीमानिन्द्रवर्मा शिवयज्ञक्षेत्रद्वयं शिखिशिखागिरिप्रदेशं भक्त्या शुद्धेन मनसैव दत्तवानिति।

इन्द्रभद्रेश्वरस्यैव सर्वद्रव्यं महीतले।
ये रक्षन्ति रमन्त्येते स्वर्गे सुरगणैः सदा ॥८॥
ये हरन्ति पतन्त्येते नरके वा कुलैः सह।
यावत् सूर्य्योऽस्तिचन्द्रश्च तावन्नरकदुःखिताः ॥९॥
लुब्धेन मनसा द्रव्यं यो हरेत् परमेश्वरात्।
नरकात् न पुनर्गच्छेन् न चिरं तु स जीवति ॥१०॥

[Yang Tikuh Stelae Inscription of Indravarman I of Champā dated 721 Śaka]

७५

चम्पाराजस्य इन्द्रवर्मणः चरितम्

नमोऽस्तु सर्वदेवेभ्यः प्रजानां निरुपद्रवाः।
राज्ञश्च विजयो नित्यं स्म भवन्तु महीतले ॥१॥
श्रीमान्नरेन्द्रः पृथिवीन्द्रवर्मा ख्यातः स्ववंशजैर्जगति प्रभावैः।
ह्यस्तीति लोके स भुनक्ति भूमिं शक्त्या च निर्जित्य रिपून् हि सर्वान् ॥२॥
चम्पाञ्च सकलां भुक्त्वा स एव परमो नृपः।
तस्य राज्ये सुभिक्षं स्यान्नानाद्रव्याणि सन्ति च ॥३॥
न्यहनत् तस्करान् सर्वान् तमो भानुरिव प्रभुः।
शितरश्मिर्यथा व्योम्नि तथा वंशे च शोभते ॥४॥
अथ कालेन महता शम्भोर्भक्तिपरायणात्।
कीर्त्त्या च धर्मेण सता रुद्रलोकमगान्नृपः ॥५॥
तस्यैव भागिनेयोऽसौ श्रीमान् वीर्य्यतमो नृपः।
सत्यवर्मेति-नामाख्यः ख्यातो लोके स्वकर्मभिः ॥६॥

साद्रिद्रुमार्णवा भूमिर्दिशश्च विदिशस्तथा।
तस्य भावेन महता घूर्णिताश्च समन्ततः ।।७।।
तस्य प्रमुखतः स्थातुं न शक्तो वा परो युधि।
विष्णोर्यथासुरश्चाभूद् दृष्ट्वा तं तु पराङ्मुखः ।।८।।
कान्त्योर्व्या कुसुमायुधेन सदृशः शक्रेण तुल्यो जये
शक्त्युग्रेण यशोऽर्थिनेऽतिवलवान् देवेन्द्रपुत्रोपमः।
मान्यो मानवसङ्गमेषु च सतां तार्क्ष्योग्ररूपो विभु-
र्भावाञ्जयति प्रमथ्य च रिपून् श्रीसत्यवर्मा नृपः ।।६।।
चिरकाले न महता प्राप्ते स निधनं गतः।
ज्ञानेन धर्मसंयुक्तो लोकमैश्वरमाप्नुयात् ।।१०।।
तस्यानुजश्च नृपतिः श्रीमान् धर्मपरोऽभवत्।
इन्द्रवर्मेति विख्यातस्तेजसा वलवान् भुवि ।।११।।
स युद्धे न्यगमत् शत्रून् नृपोऽपि परवीरहा।
समीक्ष्य वलसंयुक्तो मृगेन्द्र इव कुञ्जरान् ।।१२।।
भूमौ विजयते राजा वीर्य्यवान् यशसान्वितः।
सोऽहनत् परसैन्यानि वज्रहस्त इवासुरान् ।।१३।।
व्यरोचत महाप्राज्ञो राजा शूरसमन्वितः।
राज्ये हि धर्मसंयुक्तो धर्मराज इवाभवत् ।।१४।।

स एव राजा श्रीमान् प्रथमतरन्तावदिन्द्रभोगेश्वरं वीरपुरे स्वयमेव स्थापयेत् तिथिकरणमुहूर्त्तनक्षत्रदिवसलग्नयोगेन तदनन्तरम् इन्द्रभद्रेश्वरं स्थापितवान्। अथापि शरदि निर्मलकलशशिराजवंशसम्भूतेन धराधर-तनुजकान्तिकोमलशरीरप्रदेशेन तारागणोदयगिरिशिखरनिशाकरेणेव वर-भवनगवाक्षप्रदेशविनिहितवदनकमलकुड्मलेन मृगदर्पणोत्करसुगन्ध-चन्दनानुलेपनधवलितोरुस्थलवाहुद्वयेन पृथुतरभाग्यसम्पदुपवृंहितपरम-राज्य-राजलक्ष्मीलक्षणोपचितकर्मस्वभावेन परवलस्ववलधनुर्ज्यानिष्पेष-निर्घोषपरिकम्पित-समरभूमिभोगनिश्चल-चित्तचन्द्रप्रभावेण राज्ञेन्द्रवर्मणेह स भगवानिन्द्रपरमेश्वरः सकलजगद्धितकारणः श्रीसत्यवर्मणो वरभवन-स्थाने स्थापितश्चापि परमशुद्धेन मनसा समस्तमुनिजनतपोधनविवुध-विप्रगणेभ्यः परस्परम् उदितप्रवृत्तचित्तेभ्योऽविकृतप्रयत्नेन धनदानैरपि

शकपतिसमये लोकयमपर्वते काले विकसितपक्षनवम्याः निशाया-
मुत्तराषाढ़नक्षत्रेण चन्द्रवारसहितेन कर्कटलग्नेन यावद् वसुमतीपर्वत-
महार्णवाकाशमित्यस्ति तावदेव स्थिरो भवतु।

[Glai Lamov Stelae Inscription of Indravarman I of Champā dated 723 Śaka]

७६

पालसम्राजो धर्मपालदेवस्य प्रशस्तिः

सर्वज्ञतां श्रियमिव स्थिरमास्थितस्य
वज्रासनस्य वहुमारकुलोपलम्भाः।
देव्या महाकरुणया परिपालितानि
रक्षन्तु वो दशवलानि दिशो जयन्ति ।।१।।
श्रिय इव सुभगायाः सम्भवो वारिराशिश्
शशधर इव भासो विश्वमाह्लादयन्त्याः।
प्रकृतिरवनिपानां सन्ततेरुत्तमाया
अजनि दयितविष्णुः सर्व्वविद्यावदातः ।।२।।
आसीदासागरादुर्व्वीं गुर्व्वीभिः कीर्त्तिभिः कृती।
मण्डयन् खण्डितारातिः श्लाघ्यः श्रीवप्यटस्ततः ।।३।।
मात्स्यन्यायमपोहितुं प्रकृतिभिर्लक्ष्म्याः करं ग्राहितः
श्रीगोपाल इति क्षितीशशिरसां चूडामणिस्तत्सुतः।
यस्यानुक्रियते सनातनयशोराशिर्दिशामाशये
श्वेतिम्ना यदि पौर्णमासरजनी ज्योत्स्नातिभारश्रिया ।।४।।
शीतांशोरिव रोहिणी हुतभुजः स्वाहेव तेजोनिधेः
सर्व्वाणीव शिवस्य गुह्यकपतेर्भद्रेव भद्रात्मजा।
पौलोमीव पुरन्दरस्य दयिता श्रीदेद्ददेवीत्यभूत्
देवी तस्य विनोदभूर्मुररिपोर्लक्ष्मीरिव क्ष्मापतेः ।।५।।

ताभ्यां श्रीधर्मपालः समजनि सुजनस्तूयमानावदानः
स्वामी भूमीपतीनामखिलवसुमतीमण्डलं शासदेकः।
चत्वारस्तीरमज्जत्करिगणचरणन्यस्तमुद्राः समुद्रा
यात्रां यस्य क्षमन्ते न भुवनपरिखा विश्वगाशा जिगीषोः ॥६॥
यस्मिन्नुद्दामलीला-चलितबलभरे दिग्जयाय प्रवृत्ते
यान्त्याम्विश्वम्भरायां चलितगिरितिरश्चीनतां तद्वशेन।
भाराभुग्नावमज्जन् मणिविधुरशिरश्चक्रसाहायकार्थं
शेषेनोदस्तदोष्णा त्वरिततरमधोधस्तमेवानुयातम् ॥७॥
यत्प्रस्थाने प्रचलितबलास्फालनादुल्ललद्भि-
र्धूलीपूरैः पिहितसकलव्योमभिर्भूतधात्र्याः।
सम्प्राप्ताया: परमतनुतां चक्रवालं फणानां
मग्नोन्मीलन्मणिफणिपतेर्ल्लाघवादुल्ललास ॥८॥
विरुद्धविषयक्षोभाद् यस्य कोपाग्निरौर्ववत्
अनिवृत्ति* प्रजज्वाल चतुरम्भोधिवारितः ॥९॥
येऽभुवन् पृथुरामराघवनलप्राया धरित्रीभुज-
स्तानेकत्र दिदृक्षुणेव निचितान् सर्व्वान् समं वेधसा।
ध्वस्ताशेषनरेन्द्रमानमहिमा श्रीधर्मपालः कलौ
लोल-श्री-करिणी-निबन्धनमहास्तम्भः समुत्तम्भितः ॥१०॥
यासां नासीरधूलिधवलदशदिशां द्रागपश्यन्नियत्तां
धत्ते मान्धातृसैन्यव्यतिकरचकितो ध्यानतन्द्रीं महेन्द्रः।
तासामप्याहवेच्छापुलकितवपुषां वाहिनीनां विधातुं
साहाय्यं यस्य बाह्वोर्निखिलरिपुकुलध्वंसिनोर्नावकाशः ॥११॥
भोजैर्मत्स्यैः समद्रैः कुरुयदुयवनावन्तिगन्धारकीरै-
र्भूपैर्व्यालोलमौलिप्रणतिपरिणतैः साधु संगीर्य्यमाणः।
हृष्यत्पञ्चालवृद्धोद्धृतकनकमयस्वाभिषेकोदकुम्भो
दत्तः श्रीकान्यकुब्जः सललितचलितभ्रूलतापक्ष्म येन ॥१२॥

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* लेखे अनिर्वृति इति पाठः दृश्यते। किलूहर्णमहोदयः अनिवृत्ति इति पाठः प्रशस्तः मन्यते।

गोपैः सीम्नि वनेचरैर्वनभुवि ग्रामोपकण्ठ जनैः
क्रीडद्भिः प्रतिचत्वरं शिशुगणैः प्रत्यापणं मानपैः।
लीलावेश्मनि पञ्जरोदरशुकैरुद्गीतमात्मस्तवं
यस्याकर्णयतस्त्रपाविवलितानम्रं सदैवाननम् ॥१३॥

स खलु भागीरथीपथप्रवर्त्तमाननानाविधनौवाटकसम्पादितसेतुबन्धनिहितशैलशिखरश्रेणिविभ्रमात् निरतिशयघनघनाघनघटाश्यामायमानवासरलक्ष्मीसमारब्धसन्ततजलदसमयसन्देहात् उदीचीनानकनरपतिप्राभृतिकृताप्रमेयहयवाहिनीखरखुरोत्खातधूलीधूसरितदिगन्तरालात् परमेश्वरसेवासमायातसमस्तजम्बुद्वीपभूपालानन्तपादातभरनमदवने पाटलिपुत्रसमावासितश्रीमज्जयस्कन्धावारात् परमसौगतो महाराजाधिराजगोपालदेवपादानुध्यातः परमेश्वरः परमभट्टारको महाराजाधिराजः श्रीमान् धर्मपालदेवः कुशली। अभिवर्द्धमानविजयराज्ये संवत् ३२ मार्गदिनानि १२।

श्रीभोगटस्य पौत्रेण श्रीमत्सुभटसूनुना।
श्रीमता तातटेनेदम् उत्कीर्णं गुणशालिना ॥१४॥

७७

वेणीसंहारम्

तृतीयोऽङ्कः

अश्वत्थाम्नः कर्त्तव्यनिर्णयः

(प्रविशति अश्वत्थामा सप्रहारः सूतश्च)

सूतः—परित्रायतां परित्रायतां कुमारः। (इति पादयोः पतति)

अश्वत्थामा—(विलोक्य) अये, कथं तातस्य सारथिरश्वसेनः। आर्य्य। ननु त्रैलोक्यत्राणक्षमस्य सारथिरसि। किं मत्तः परित्राणमिच्छसि।

सूतः—(सकरुणं) कुतोऽद्यापि ते तातः।

अश्वत्थामा—(सावेगं) किं तातो नाम अस्तमुपगतः।

सूतः—अथ किम्।

अश्वत्थामा—हा तात! (इति मोहमुपगतः।)

सूतः—कुमार! समाश्वसिहि, समाश्वसिहि।

अश्वत्थामा—(लब्धसंज्ञः साश्रं) हा तात! हा सुतवत्सल! हा लोकत्रयैकधनुर्धर! हा जामदग्न्यास्त्रसर्वस्वप्रतिग्रहप्रणयिन्! क्वासि। प्रयच्छ मे प्रतिवचनम्।

सूतः—कुमार! अलमत्यन्तशोकावेगेन। वीरपुरुषोचितां विपत्तिमुपागते पितरि त्वमपि त्वदनुरूपेणैव वीर्य्येण शोकसागरमुत्तीर्य्य सुखी भव।

अश्वत्थामा—(अश्रूणि विमुच्य) आर्य्य! कथय, कथय, कथं तादृग्भुजवीर्य्यसागरः ततोऽपि नामास्तमुपगतः। किं भीमाद् गुरुर्दक्षिणां गुरुगदाद् भीमप्रियः प्राप्तवान्।

सूतः—शान्तं पापम्।

अश्वत्थामा—अन्तेवासिदयालुरुज्झितनयेनासादितो जिष्णुना।

सूतः—कथमेवं भविष्यति।

अश्वत्थामा—गोविन्देन सुदर्शनस्य निशितं धारापथं प्रापितः।

सूतः—एतदपि नास्ति।

अश्वत्थामा—शङ्के नापदमन्यतः खलु गुरोरेभ्यश्चतुर्थादहम्।

सूतः—कुमार!

एतेऽपि तस्य कुपितस्य महास्त्रपाणेः
किं धूर्जटेरिव तुलामुपयान्ति संख्ये।
शोकोपरुद्धहृदयेन यदा तु शस्त्रं
त्यक्तं तदास्य विहितं रिपुणातिघोरम्॥

अश्वत्थामा—किं पुनः कारणं शोकस्यास्त्रपरित्यागस्य वा।

सूतः—ननु कुमार एव कारणम्।

अश्वत्थामा—कथमहमेव नाम।

सूतः—श्रूयताम्। (अश्रूणि विमुच्य)

अश्वत्थामा हत इति पृथासूनुना स्पष्टमुक्त्वा
स्वैरं शेषे गज इति किल व्याहृतं सत्यवाचा।
तच्छ्रुत्वासौ दयिततनयः प्रत्ययात्तस्य राज्ञः
शस्त्राण्याजौ नयनसलिलं चापि तुल्यं मुमोच॥

अश्वत्थामा—हा तात! हा सुतवत्सल! हा वृथा मदर्थपरित्यक्त-जीवित! हा शौर्य्यराशे! हा शिष्यप्रिय! हा युधिष्ठिर-पक्षपातिन्! (इति रोदिति)

सूतः—कुमार! अलमत्यन्तपरिदेवनया कार्पण्येन।

अश्वत्थामा—श्रुत्वा वधं मम मृषा सुतवत्सलेन
तात! त्वया सह शरीरसवो विमुक्ताः।
जीवाम्यहं पुनरहो भवता विनापि
क्रूरे तन्मयि मुधा तव पक्षपातः॥

(इति मोहमुपगतः।)

सूतः—समाश्वसितु समाश्वसितु कुमारः।

(ततः प्रविशति कृपः।)

कृपः—(सोद्वेगं निःश्वस्य)
धिक् सानुजं कुरुपतिं धिग् अजातशत्रुं
धिग् भूपतीन् विफलशस्त्रभृतो धिग् अस्मान्।
केशग्रहः खलु तदा द्रुपदात्मजाया
द्रोणस्य चाद्य लिखितैरेव वीक्षितो यैः॥

तत् कथं नु खलु वत्समद्य द्रक्ष्यामि अश्वत्थामानम्। अथवा हिमवत्सारगुरुचेतसि ज्ञातलोकस्थितौ तस्मिन्न खलु शोकावेगमहम् आशङ्के। किन्तु पितुः परिभवमसदृशम् उपश्रुत्य न जाने किं व्यवस्यतीति। (विलोक्य) तदयं वत्सस्तिष्ठति। यावदुपसर्पामि। (उपसृत्य ससम्भ्रमम्) वत्स। समाश्वसिहि समाश्वसिहि।

अश्वत्थामा—(संज्ञां लब्ध्वा साश्रं) हा तात! हा सकलभुवनैकगुरो! (आकाशे) युधिष्ठिर! युधिष्ठिर!

आजन्मनो न वितथं भवता किलोक्तं
न द्वेक्षि यज्जनमतस्त्वमजातशत्रुः।
ताते गुरौ द्विजवरे मम भाग्यदोषात्
सर्वं तदेकपद एव कथं निरस्तम्।।

सूतः—कुमार! एष ते मातुलः पार्श्वे शारद्वतस्तिष्ठति।

अश्वत्थामा—(पार्श्वे विलोक्य सबाष्पं)
मातुल! भवतः स्वसुः श्लाघ्यो भर्त्ता क्व नु खलु स गतः?

कृपः—परिगतपरिगन्तव्य एव भवान्। तदलम् अत्यन्तशोकावेगेन।

अश्वत्थामा—मातुल! परित्यक्तमेव मया परिदेवितम्। एषोऽहं सुतवत्सलं तातमेव अनुगच्छामि।

कृपः—वत्स! अनुपपन्नमीदृशं व्यवसितं भवद्विधानाम्।

सूतः—कुमार! अलमतिसाहसेन।

अश्वत्थामा—आर्य्य शारद्वत!
मद्वियोगभयात्तातः परलोकमितो गतः।
करोम्यविरहं तस्य वत्सलस्य सदा पितुः।।

कृपः—वत्स! यावदयं संसारस्तावत् प्रसिद्धा इव इयं लोकयात्रा यत्पुत्रैः पितरो लोकद्वयेऽपि अनुवर्त्तनीयाः। पश्य।
निवापाञ्जलिदानेन केतनैः श्राद्धकर्मभिः।
तस्योपकारे शक्तस्त्वं किं जीवन् किमुतान्यथा।।

सूतः—आयुष्मन्! यथैव मातुलस्ते शारद्वतः कथयति तत्तथा।

अश्वत्थामा—आर्य्य! सत्यमेव इदम्। किन्तु अतिदुर्वहत्वात् शोकभारस्य न शक्नोमि तातविरहितः क्षणमपि प्राणान् धारयितुम्। तद् गच्छामि तमेवोद्देशं यत्र तथाविधमपि पितरं द्रक्ष्यामि।

(नेपथ्ये)

भो भो राजानः! कथमिह भवन्तः सर्वे गुरोर्भारद्वाजस्य परिभवममुना नृशंसेन प्रयुक्तमुपेक्षन्ते।

अश्वत्थामा—(आकर्ण्य, शनैः शनैः शस्त्रं स्पृशन्) किं गुरोर्भारद्वाजस्य परिभवः।

(पुनर्नेपथ्ये)

आचार्य्यस्य त्रिभूवनगुरोर्न्यस्तशस्त्रस्य शोकाद्
द्रोणस्याजौ नयनसलिलक्षालितार्द्राननस्य।
मौलौ पाणि पलितधवले न्यस्य कृत्वा नृशंसं
धृष्टद्युम्नः स्वशिविरमयं याति सर्वे सहध्वम्॥

अश्वत्थामा—(सक्रोधं सकम्पं च) कि नामेदम्।

कृपः—वत्स! एवं किल जनः कथयति।

अश्वत्थामा—कि तातस्य दुरात्मना परिमृष्टमभूत् शिरः।

सूतः—(सभय) कुमार! आसीदय तस्य तेजोराशेर्देवस्य नवः परिभवावतारः।

अश्वत्थामा—हा तात! हा पुत्रप्रिय! मम मन्दभागधेयस्य कृते शस्त्र-परित्यागात् तथाविधेन क्षुद्रेणात्मना परिभावितः। युधिष्ठिर! युधिष्ठिर! अजातशत्रो! अमिथ्यावादिन्! धर्मपुत्र! सानुजस्य ते किमनेनापकृतम्। अथवा किमनेनालीकप्रकृतिजिह्मचेतसा। अर्ज्जुन! सात्यके! बाहुशालिन् वृकोदर! माधव! (युक्तं नाम भवतां सुरासुरमनुजलोकैक-धनुर्धरस्य द्विजन्मनः परिणतवयसः सर्वाचार्य्यस्य विशेषतो मम पितुरमुना द्रुपदकुलकलङ्केन मनुजपशुना स्पृश्यमानमुत्तमाङ्गम् उपेक्षितुम्।) अथवा सर्व एव ते पातकिनः। किमेतैः।

कृतमनुमतं दृष्टं वा यैरिदं गुरुपातकं
मनुजपशुभिर्निर्मर्य्यादैर्भवद्भिरुदायुधैः।
नरकरिपुणा सार्द्धं तेषां सभीमकिरीटिनाम्
अयमहमसृङ्मेदोमांसैः करोमि दिशां वलिम्॥

कृपः—कि न संभाव्यते भारद्वाजतुल्ये बाहुशालिनि दिव्यास्त्रग्रामकोविदे भवति।

अश्वत्थामा—सूत! गच्छ त्वं सर्वोपकरणैः सांग्रामिकैः सर्वायुधैरुपेतं महाहवलक्षणं नाम अस्मत् स्यन्दनम् उपनय।

सूतः—यदाज्ञापयति कुमारः। (निष्क्रान्तः)

कृपः—वत्स ! अवश्यप्रतिकर्त्तव्येऽस्मिन् दारुणे निकाराग्नौ सर्वेषाम् अस्माकं कोऽन्यः त्वामन्तरेण शक्तः प्रतिकर्त्तुम्। किन्तु—

अश्वत्थामा—किमतःपरम्।

कृपः—सैनापत्येऽभिषिच्य भवन्तमिच्छामि समरभुवम् अवतारयितुम्।

अश्वत्थामा—मातुल ! परतन्त्रमिदम् अकिञ्चित्करं च।

कृपः—वत्स ! न खलु परतन्त्रम् नाकिञ्चित्करं च। पश्य—

भवेदभीष्ममद्रोणं धार्त्तराष्ट्रबलं कथम्।
यदि तत्तुल्यकक्षोऽत्र भवान् धुरि न युज्यते।।

(कृतपरिकरस्य भवादृशस्य त्रैलोक्यमपि न क्षमं परिपन्थीभवितुं, किं पुनर्यौधिष्ठिरं बलम्। तदेवं मन्ये परिकल्पिताभिषेकोपकरणः कौरवराजो नाचिरात् त्वामेव अभ्यपेक्षमाणस्तिष्ठतीति।)

अश्वत्थामा—यद्येवं तदहं गत्वा कुरुपतिं मन्दसंतापं करोमि।

कृपः—वत्स ! एवमिदम्। अतस्तमेव उद्देशं गच्छावः।

(इति परिक्रामतः)

७८

शङ्कराचार्यकृतगङ्गास्तवः

देवि सुरेश्वरि भगवति गङ्गे त्रिभुवनतारिणि तरलतरङ्गे।
शङ्करमौलिनिवासिनि विमले मम मतिरास्तां तव पदकमले।।१।
भागीरथि सुखदायिनि मातः तव जलमहिमा निगमे ख्यातः।
नाहं जाने तव महिमानं त्राहि कृपामयि मामज्ञानम्।।२।।
हरिपादपद्मतरङ्गिणि गङ्गे हिमविधुमुक्ता-धवलतरङ्गे।
दूरीकुरु मम दुस्कृतिभारं कुरु कृपया भवसागरपारम्।।३।।

तव जलममलं येन निपीतं परमपदं खलु तेन गृहीतम्।
मातर्गङ्गे त्वयि यो भक्तः किल तं द्रष्टु न यमः शक्तः ।।४।।
पतितोद्धारिणि जाह्नवि गङ्गे खण्डितगिरिवरमण्डितभङ्गे।
भीष्मजननि खलु मुनिवरकन्ये पतितनिवारिणि त्रिभुवनधन्ये ।।५।।
कल्पलतामिव फलदां लोके प्रणमति यस्त्वां न पतति शोके।
पारावारविहारिणि गङ्गे विवुधवधूकृततरलापाङ्गे ।।६।।
तव कृपया चेत् स्रोतस्नातः पुनरपि जठरे सोऽपि न जातः।
नरकनिवारिणि जाह्नवि गङ्गे कलुषविनाशिनि महिमोत्तुङ्गे ।।७।।
परिलसदङ्गे पुण्यतरङ्गे जय जय जाह्नवि करुणापाङ्गे।
इन्द्रमुकुटमणिराजितचरणे सुखदे शुभदे सेवकशरणे ।।८।।
रोग शोक पापं ताप हर मे भगवति कुमतिकलापम्।
त्रिभुवनसारे वसुधाहारे त्वमसि गतिर्मम खलु संसारे ।।९।।
अलकानन्दे परमानन्दे कुरु मयि करुणा कातरवन्द्ये।
तव यस्य निवासः खलु वैकुण्ठे तस्य निवासः ।।१०।।
वरमिह नीरे कमठो मीनः किंवा तीरे सरटः क्षीणः।
अथ गव्यूतौ श्वपचो दीनः न पुनर्दूरे नृपतिकुलीनः ।।११।।
भो भुवनेश्वरि पुण्ये धन्ये देवि द्रवमयि मुनिवरकन्ये।
गङ्गास्तवमिमममलं नित्यं पठति नरो यः स जयति सत्यम् ।।१२।।
येषां हृदये गङ्गाभक्तिः तेषां भवति सदा सुखमुक्तिः।
मधुरमनोहरपज्झटिकाभिः परमानन्दकलितकलाभिः ।।१३।।
गङ्गास्तोत्रमिदं भवसारं वाञ्छितफलदं विदितमुदारम्।
शङ्करसेवकशङ्कररचितं पठतु च विषयीदमिति समाप्तम् ।।१४।।

७९

मोहमुद्गरः

श्रीशङ्कराचार्य-कृतः

मूढ़ ! जहीहि धनागमतृष्णां कुरु तनुबुद्धे मनसि वितृष्णाम् ।
यल्लभसे निजकर्मोपात्तं वित्तं तेन विनोदय चित्तम् ॥१॥
अर्थमनर्थं भावय नित्यं नास्ति ततः सुखलेशः सत्यम् ।
पुत्रादपि धनभाजां भीतिः सर्वत्रैषा कथिता नीतिः ॥२॥
का तव कान्ता कस्ते पुत्रः संसारोऽयमतीव विचित्रः ।
कस्य त्वं वा कुत आयातस्तत्त्वं चिन्तय तदिदं भ्रातः ॥३॥
मा कुरु धनजनयौवनगर्वं हरति निमेषात् कालः सर्वम् ।
मायामयमिदमखिलं हित्वा ब्रह्मपदं प्रविशाशु विदित्वा ॥४॥
नलिनीदलगतजलमतितरलं तद्वज्जीवनमतिशयचपलम् ।
विद्धि व्याधिव्यालग्रस्तं लोकं शोकहतञ्च समस्तम् ॥५॥
तत्त्वं चिन्तय सततं चित्ते परिहर चिन्तां नश्वरवित्ते ।
क्षणमिह सज्जनसङ्गतिरेका भवति भवार्णवतरणे नौका ॥६॥
अष्टकुलाचलसप्तसमुद्राः ब्रह्मपुरन्दरदिनकररुद्राः ।
न त्वं नाहं नायं लोकस्तदपि किमर्थं क्रियते शोकः ॥७॥
यावद्वित्तोपार्जनशक्तस्तावन्निजपरिवारो रक्तः ।
तदनु च जरया जर्जरदेहे वार्तां कोऽपि न पृच्छति गेहे ॥८॥
कामं क्रोधं लोभं मोहं त्यक्त्वात्मानं पश्य हि कोऽहम् ।
आत्मज्ञानविहीना मूढास्ते पच्यन्ते नरकनिगूढाः ॥९॥
सुरमन्दिरतरुमूलनिवासः शय्या भूतलमजिनं वासः ।
सर्वपरिग्रहभोगत्यागः कस्य सुखं न करोति विरागः ॥१०॥
बालस्तावत्क्रीडासक्तस्तरुणस्तावत्तरुणीरक्तः ।
वृद्धस्तावच्चिन्तामग्नः परमे ब्रह्मणि कोऽपि न लग्नः ॥११॥
शत्रौ मित्रे पुत्रे बन्धौ मा कुरु यत्नं विग्रहसन्धौ ।
भव समचित्तः सर्वत्र त्वं वाञ्छस्यचिराद् यदि विष्णुत्वम् ॥१२॥

यावज्जननं तावन्मरणं तावज्जननीजठरे शयनम् ।
इति संसारे स्फुटतरदोषः कथमिह मानव तव सन्तोषः ॥१३॥
दिनयामिन्यौ सायं प्रातः शिशिरवसन्तौ पुनरायातः ।
कालः क्रीडति गच्छत्यायुस्तदपि न मुञ्चत्याशावायुः ॥१४॥
अङ्गं गलितं पलितं मुण्डं दन्तविहीनं जातं तुण्डम् ।
करधृतकम्पितशोभितदण्डं तदपि न मुञ्चत्याशाभाण्डम् ॥१५॥
त्वयि मयि सर्वत्रैको विष्णुर्व्यर्थं कुप्यसि मय्यसहिष्णुः ।
सर्वं पश्यात्मन्यात्मानं सर्वत्रोत्सृज भेदज्ञानम् ॥१६॥

८०

हितोपदेशः

ब्राह्मणशक्तुशरावकथा

अस्ति देवकोट्टनाम्नि नगरे देवशर्मा नाम ब्राह्मणः। तेन महाविषुवसंक्रान्तौ शक्तुपूर्णशरावः प्राप्तः। ततस्तमादाय असौ भाण्डपूर्णकुम्भकारमण्डपिकायां रौद्रेणाकुलितः शयितः। ततः शक्तुरक्षार्थं हस्ते दण्डमादाय अचिन्तयत्, 'यदि अहमिमं शक्तुशरावं विक्रीय दश कपर्दकान् प्राप्नोमि तदा अत्रैव तैः कपर्दकैर्घटशरावादिकम् उपक्रीय अनेकधा वृद्धैस्तैर्धनैः पुनः पुनः पूगवस्त्रादिकमुपक्रीय विक्रीय वाणिज्यं कृत्वा लक्षसंख्यकधनान्युत्पाद्य विवाहचतुष्टयं करोमि। तदनन्तरं सञ्जातेर्ष्यास्ता सपत्न्यः यदा अन्योऽन्यं द्वन्द्वं करिष्यन्ति, तदाहं कोपाकुलस्ताः सर्वा लगुडेन ताडयिष्यामि।' एवं चिन्तारतेन तेन लगुडः प्रक्षिप्तः। तेन शक्तुशरावश्चूर्णितो भाण्डानि च बहूनि भग्नानि। ततो भग्नभाण्डशब्दश्रवणादागत्य कुम्भकारेण गले हस्तं दत्वा ब्राह्मणस्तिरस्कृतो मण्डपिकाया बहिष्कृतश्च।

अनागतवतीं चिन्तां कृत्वा यस्तु प्रहृष्यति ।
स तिरस्कारमाप्नोति भग्नभाण्डो द्विजो यथा ॥

८१

ब्राह्मणच्छागधूर्त्तत्रयकथा

अस्ति गौतमारण्ये प्रस्तुतयज्ञः कश्चित् ब्राह्मणः। स च यज्ञार्थं ग्रामान्तरं गत्वा छागमुपक्रीय स्कन्धे नीत्वा गच्छन् धूर्त्तत्रयेणावलोकितः। ततस्ते धूर्त्ताः—'यदि एष छागः केनापि उपायेन लभ्यते, तदा मतिप्रकर्षो भवति' इत्यालोच्य प्रान्तरवृक्षत्रयतले क्रोशान्तरेण तस्य ब्राह्मणस्य आगमनं प्रतीक्ष्य वर्त्मनि उपविश्य स्थिताः। तत्र एकेन धूर्त्तेन गच्छन् [illegible]

द्वितीयेन धूर्त्तेन [illegible]
भूमौ निधाय मुहुर्मुहुः निरीक्ष्य पुनः स्कन्धे कृत्वा दोलायमानमतिश्चलितः। तदनन्तरं पुनः तृतीयधूर्त्तवचनं श्रुत्वा स विप्रो भ्रमं निश्चित्य छागं त्यक्त्वा स्नात्वा गृहं ययौ। छागश्च नीत्वा धूर्त्तैः खादितः।

आत्मौपम्येन यो वेत्ति दुर्जनं सत्यवादिनम्।
स एव वञ्च्यते तेन ब्राह्मणश्छागतो यथा॥

८२

मुद्राराक्षसम्

सप्तमोऽङ्कः

राक्षसेन चन्द्रगुप्तस्य अमात्यपदग्रहणम्

(प्रविशति चाणक्यराक्षससहितः चन्द्रगुप्तः)

चाणक्यः—अमात्य राक्षस! इष्यते चन्दनदासस्य जीवितम्?

राक्षसः—भो विष्णुगुप्त! कुतः सन्देहः?

चाणक्यः—अमात्य राक्षस! अगृहीतशस्त्रेण भवता अनुगृह्यते वृषलः इत्यतः सन्देहः। तद् यदि सत्यमेव चन्दनदासस्य जीवितमिष्यते ततो गृह्यतामिदं शस्त्रम्।

राक्षसः—भो विष्णुगुप्त ! मा मैवम् । अयोग्या वयमस्य विशेषतस्त्वया गृहीतस्य ग्रहणे ।

चाणक्यः—अमात्य राक्षस ! योग्योऽहम् अयोग्यो भवान् इति कथमेतत् । अथवा किमनेन । न खलु भवतः शस्त्रग्रहणमन्तरेण चन्दनदासस्य जीवितमस्ति ।

राक्षसः—विष्णुगुप्त ! नमः सर्वकार्यप्रतिपत्तिहेतवे सुहृत्स्नेहाय । का गतिः ? एष प्रह्वोऽस्मि ।

चाणक्यः—(सहर्षम्) वृषल ! वृषल ! अमात्यराक्षसेन इदानीम् अनुगृहीतोऽसि । दिष्ट्या वर्द्धते भवान् ।

राजा—आर्यप्रसाद एव चन्द्रगुप्तेनानुभूयते ।

पुरुषः—(प्रविश्य) जयत्वार्यः । एष खलु भद्रभटभागुरायणप्रमुखैः संयमितकरचरणो मलयकेतुः प्रतिहारभूमिम् उपस्थितः । इदं श्रुत्वा आर्यः प्रमाणम् । [जेदु अज्जो । एष क्खु भद्दभटभाउराअणप्पमुहेहिं संजमिदकलचलणो मलअकेदु पडिहारभूमिं उवट्ठिदो । एदं सुणीअ अज्ज प्पमाणम् ।]

चाणक्यः—भद्र ! निवेद्यताममात्यराक्षसाय । सोऽयमिदानीं जानीते ।

राक्षसः—(स्वगतम्) दासीकृत्य मामिदानीं विज्ञापनायां मुखरीकरोति कौटिल्यः । का गतिः ? (प्रकाशम्) राजन् चन्द्रगुप्त ! विदितमेव ते यथा वयं मलयकेतौ कञ्चित्कालमुषिताः तत्र परिरक्ष्यन्तामस्य प्राणाः ।

राजा—(चाणक्यमुखमवलोकयति ।)

चाणक्यः—प्रतिमानयितव्यः अमात्यराक्षसस्य प्रथमः प्रणयः । (पुरुषं प्रति) भद्र ! अस्मद्वचनादुच्यन्तां भद्रभटप्रमुखाः, यथा अमात्यराक्षसेन विज्ञापितो देवश्चन्द्रगुप्तः, प्रयच्छति मलयकेतवे पित्र्यमेव विषयम् । अपरञ्च वक्तव्यो दुर्गपालः, अमात्यराक्षसलाभेन सुप्रीतो देवश्चन्द्रगुप्तः समाज्ञापयति य एष श्रेष्ठी चन्दनदासः स पृथिव्यां सर्वनगरश्रेष्ठिपदमारोप्यताम् इति । अपि च—

विना वाहनहस्तिभ्यो मुच्यतां सर्वबन्धनम् ।
पूर्णप्रतिज्ञेन मया केवलं बध्यते शिखा ॥

पुरुष:—यदार्यः आज्ञापयति। [जं अज्जो आणवेदि] (इति निष्क्रान्तः)

चाणक्य:—भो राजन् चन्द्रगुप्त! भो अमात्य राक्षस! उच्यतां किं वा भूयः प्रियमुपहरामि।

राजा—किमतः परमपि प्रियमस्ति?

राक्षसेन समं मैत्री राज्ये चारोपिता वयम्।
नन्दाश्चोन्मूलिताः सर्वे किं कर्तव्यमतः प्रियम्।।

८३

चण्डकौशिकम्

विश्वामित्रहरिश्चन्द्र-संवादः

विश्वामित्र:—(सक्रोधम्) अये कथमसौ दुरात्मा हरिश्चन्द्रः अस्माकं श्रेयसामन्तरायः संवृत्तः। तिष्ठ रे क्षत्रियाधम! तिष्ठ।

राजा—(ससम्भ्रममात्मगतम्) अये कथं स भगवान् कौशिकोऽयम्। नूनमसमीक्ष्यकारिणा मयात्र इन्धनेनेव स्फुरच्छिखाकलापो ज्वलन एव पद्भ्यामाक्रान्तः।

विश्वामित्र:—प्रारब्धसाधनविघातविवृद्धमन्योः
शापाय धावति करो मम दक्षिणोऽयम्।
जातिं स्मरन्नपि चिराय समुज्झितां तां
सव्योऽपरस्तु मम चापमुपैति पाणिः।।

राजा—(ससम्भ्रममुपसृत्य) भगवन् अभिवादये।

(कौशिकः क्रोधं नाटयति)

राजा—(पादयोर्निपत्य) भगवन् मर्षय मर्षय! अविजानतो मे क्षन्तुमर्हसि।

विश्वामित्रः—दुरात्मन्! किं नाम अविजानतो क्षन्तुमर्हसि। अरे रे क्षुद्र! न किल नाम भवतोऽहं विदितः।

दृप्यद् वसिष्ठसुतकाननधूम्रकेतुम्
जातिस्वयंग्रहणदुर्ललितैकविभ्रम्।
स्वर्गान्तराहरणभीतजगत्कृतान्तं
चण्डालयाजिनमवैषि न कौशिकं माम्॥

राजा—भगवन्! प्रसीद प्रसीद। नैवमवगन्तुमर्हसि। स्वधर्माक्षिप्तचेतसस्त्वामविजानतो मे क्षन्तुमर्हसीति विज्ञापयामि।

विश्वामित्रः—दुरात्मन्! कथय कथय, कश्चेत् ते धर्मः।

राजा—भगवन्।

दातव्यं रक्षितव्यं च योद्धव्यं क्षत्रियैरिति।
गीतः पुराणैर्मुनिभिरेष धर्मः सनातनः॥

विश्वामित्रः—कथय कस्मै दातव्यम्; कश्च रक्षणीयः; केन सह योद्धव्यम्।

राजा—भगवन् श्रुयताम्। गुणवद्भ्यो द्विजातिभ्यो देयम्। रक्ष्या भयार्दिताः। अरातिभिश्च योद्धव्यम्।

विश्वामित्रः—दुरात्मन्! यद्येवं मन्यसे तदा दीयतामस्मभ्यं विद्यातपोऽनुरूपं किञ्चित्।

राजा—(सहर्षम्) ननु अनुगृहीतस्तर्हि भगवता वैवस्वतो वंशः। तत् प्रसीद, भगवन् प्रसीद।

नार्हन्ति सर्वभुवनान्यपि दक्षिणायै
सर्वस्वदानविनिवेदन-कुण्ठशक्तिः।
पूर्णां धनैः कुशिकनन्दन! तुभ्यमद्य
कृत्स्नामिमां वसुमतीं विनिवेदयामि॥

विश्वामित्रः—(साश्चर्य्यमात्मगतम्) भवत्वेवं तावत्। (प्रकाशम्) राजन् स्वस्ति। किन्तु नादक्षिणं दानमामनन्ति। तदर्हसि दक्षिणां दातुमिदानीम्।

राजा—(सव्रीड़मात्मगतम्) किमत्र प्रतिपत्तव्यम्। (चिरं विचिन्त्य सहर्षम्) भवत्वेवं तावत्। (प्रकाशम्) भगवन् समुपहृत्य दास्यामि हेम्ना लक्षञ्च दक्षिणाम्। अद्य प्रभृति मे मासमवधिं क्षन्तुमर्हसि॥

विश्वामित्रः—अनुमतोऽयमवधिः। किन्तु परिहृत्य वसुमतीम् अन्यतः समुपाहृत्य दातव्यम्।

राजा—(साशङ्कमात्मगतम्) कथमत्र प्रतिविधेयम्। (विचिन्त्य सहर्षम्) लब्धं प्रतिविधानं, यतोऽस्ति किल भगवतः शिवस्य परिग्रहः परं क्षेत्रं वाराणसीति। वसुधातलभोगभिन्नां याम् मुनयोऽन्तरीक्षनगरीं वदन्ति। तत आहृत्य दास्ये। (प्रकाशम्) भगवन् यदादिशसि। दिष्ट्या फलितमिदानीम् आयासभूयिष्ठेनापि मे राज्यभारेण। भगवन् इतोऽयोध्यां गत्वा कृतकृत्यो निर्वर्त्य दक्षिणोपार्जनाय वाराणसीमेव गच्छामि। तदाज्ञापयितुमर्हसि।

विश्वामित्रः—(साश्चर्य्यमात्मगतम्) अहो दुरात्मनः स्थैर्य्य महानुभावता च। तथाहि;—

पश्यामि यावच्चलितं न सत्याद्
राज्यादिव स्वाद् अचिराद्भवन्तम्।
त्वद्दर्णयोद्दीपिततीव्रतेजा—
स्तावन्न मे शान्तिमुपैति मन्युः॥

(प्रकाशम्) राजन्! एवमस्तु को दोषः।

८४

श्रीमद्भागवतम्

सप्तमः स्कन्धः

चतुर्दशोऽध्यायः

गृहस्थकर्त्तव्यम्

गृहेष्ववस्थितो राजन् क्रियाः कुर्वन् गृहोचिताः।
वासुदेवार्पणं साक्षादुपासीत महामुनीन्॥१॥
शृण्वन् भगवतोऽभीक्ष्णमवतारकथामृतम्।
श्रद्धधानो यथाकालमुपशान्तजनावृतः॥२॥

सत्सङ्गाच्छनकैः सङ्गमात्मजायात्मजादिषु ।
विमुच्येन्मुच्यमानेषु स्वयं स्वप्नवदुत्थितः ।।३।।
यावदर्थमुपासीनो देहे गेहे च पण्डितः ।
विरक्तो रक्तवत् तत्र नृलोके नरतां न्यसेत् ।।४।।
ज्ञातयः पितरौ पुत्रा भ्रातरः सुहृदोऽपरे ।
यद्वदन्ति यदिच्छन्ति चानुमोदेत निर्ममः ।।५।।
दिव्यं भौमं चान्तरीक्षं वित्तमच्युतनिर्मितम् ।
तत् सर्वमुपभुञ्जान एतत् कुर्य्यात् स्वतो बुधः ।।६।।
यावद् भ्रियेत जठरं तावत् स्वत्वं हि देहिनाम् ।
अधिकं योऽभिमन्येत स स्तेनो दण्डमर्हति ।।७।।
मृगोष्ट्रखरमर्काखुसरीसृप्खगमक्षिकाः ।
आत्मनः पुत्रवत् पश्येत् तैरेषामन्तरं कियत् ।।८।।
त्रिवर्गं नातिकृच्छ्रेण भजेत गृहमेध्यपि ।
यथादेशं यथाकालं यावद्दैवोपपादितम् ।।९।।
जह्याद् यदर्थे स्वप्राणान् हन्याद् वा पितरं गुरुम् ।
तस्यां स्वत्वं स्त्रियां जह्याद् यस्तेन ह्यजितो जितः ।।१०।।
कृमिविड्भस्मनिष्ठान्तं क्वेदं तुच्छं कलेवरम् ।
क्व तदीयरतिर्भार्य्या क्वायमात्मा नभश्छदिः ।।११।।
सिद्धैर्यज्ञावशिष्टार्थैः कल्पयेद् वृत्तिमात्मनः ।
शेषे स्वत्वं त्यजन् प्राज्ञः पदवीं महतामियात् ।।१२।।
देवानृषीन् नृभूतानि पितृनात्मानमन्वहम् ।
स्ववृत्यागतवित्तेन यजेत पुरुष पृथक् ।।१३।।
अथ देशान् प्रवक्ष्यामि धर्मादिश्रेय-आवहान् ।
स वै पुण्यतमो देशः सत्पात्रं यत्र लभ्यते ।।१४।।
विम्बं भगवतो यत्र सर्वमेतच्चराचरम् ।
यत्र ह ब्राह्मणकुलं तपोविद्यादयान्वितम् ।।१५।।
यत्र यत्र हरेर्चा स देशः श्रेयसां पदम् ।
यत्र गङ्गादयो नद्यः पुराणेषु च विश्रुताः ।।१६।।
सरांसि पुष्करादीनि क्षेत्राण्यर्हाश्रितान्युत ।
कुरुक्षेत्रं गयशिरः प्रयागः पुलहाश्रमः ।।१७।।

नैमिषं फाल्गुनं सेतुः प्रभासोऽथ कुशस्थली ।
वाराणसी मधुपुरी पम्पा बिन्दुसरस्तथा ।।१८।।
नारायणाश्रमो नन्दा सीतारामाश्रमादयः ।
सर्वे कुलाचला राजन् महेन्द्रमलयादयः ।।१६।।
एते पुण्यतमा देशा हरेरर्चाश्रिताश्च ये ।
एतान् देशान् निषेवेत श्रेयस्कामो ह्यभीक्ष्णशः ।।२०।।

८५

त्रिविक्रमभट्टविरचिता नलचम्पूः

पञ्चम उच्छ्वासः

ब्राह्मणदमयन्ती-संवादः

कदाचित्तु अवलोक्य यौवनावस्थां दमयन्त्याः 'काऽस्याः किलानुरूपः पतिर्भवेत्' इति चिरं चिन्ताकुलो विदर्भेश्वरः स्वयं स्वयंवरधर्मप्रारम्भाय समं मन्त्रिभिर्मन्त्रनिश्चयं चकार। न चिराच्च प्राच्यप्रतीच्योदीच्यदाक्षिणात्यनरपतिनिमन्त्रणे प्रगल्भप्रायान् प्रधानप्रेष्यान् प्रेषयामास। प्रस्थितं कञ्चिदुदीच्यनरपतिनिमन्त्रणाय प्रवृद्धवृद्धब्राह्मणम् आप्तसखीमुखेन दमयन्ती श्लिष्टार्थमिदमवादीत्।

भूपालामन्त्रणे तात! तथा सञ्चार्य्यतां यथा।
नलोप्यागमबुद्धिः स्यात् प्रार्थ्यसे किमतःपरम् ।।

सोऽप्यवगतश्लोकार्थस्तथाविधमेव प्रत्युत्तरमदात्।

'केनापि व्यवहारेण कयापि प्रौढलीलया।
करिष्याम्यागमस्यार्थे रभसेन न लङ्घनम् ।।

तदायुष्मति! सुखमास्ताम्, इत्यभिधाय गतवान्। अथ नाचिरेण आगतस्तया सह रहः समाहूय स ब्राह्मणः सोमशर्मा नर्मालापलीलया दमयन्त्या बभाषे।

आहूतोदीच्यभूपेन तातादेशविधायिना।
नालोकापि त्वया वार्त्ता विद्वन्नावेदिता मम ।।

सोऽपि 'एष कथयामि श्लेषोक्तिकुशले, श्रूयताम्' इत्यभिधाय विहसन्नाख्यातुमारब्धवान्। 'इतो निर्गत्य मया मण्डलेश्वरामन्त्रणक्रमेण परिभ्रमता निषधनाम्नो महीध्रस्य दक्षिणारण्यस्थलीषु मृगयासक्तः एकः कोऽपि मनोहरः पथि युवा दृष्टः स यस्मिन् सकृद्दृष्टे नष्टनिमेषया मम दृशा लब्धं फलं जन्मनः। तेनापि 'दाक्षिणात्योऽयम्' इति निश्चित्य साभिलाषमाभाषितोऽस्मि। मयापि उक्तम्।

यथेयमाकृतिर्लोकलोचनानन्ददायिनी।
तव भद्र! तथासत्यागोऽसि नलो भवान्॥

एवमुक्तः सोऽपि मनाङमुग्धस्मितमेवोत्तरं कल्पितवान्।

अथ प्रथमवयोविभूषिताङ्गः तुङ्गतुरङ्गमारूढः कश्चिद् युवा तमव देशमागतवान्। आगत्य च इदमब्रवीत्। युवराज! पश्य

नद्यास्तीरे विदर्भायाः कापि गोपालवालिका।
गाः समुच्चारयत्येषा क्षेत्रीकृत्य नलं वरम्॥

एतदाकर्ण्य मयाप्युक्तम् 'महानुभाव! न केवलमियमन्यापि क्वापि कापि' इति। इत्युक्तवन्तं मामवलोक्य भावितार्थः स पुनः सस्मितमवोचत्, 'अध्वन्य! कथय कुतः प्रष्टव्योऽसि, किञ्च कियद्वाद्यापि वर्त्मातिक्रमितव्यम्'।

अथ कथितस्ववृत्तान्तेन मयापि 'कोऽयम् अशेषमनुष्यमस्तकमणिः कश्च भवानपि' इति पर्य्यनुयुक्तः स पुनरुक्तवान्, 'अयमसौ सौम्य! समस्तशस्त्रशास्त्रकोविदो विदारितवैरी वैरसेनिर्नलः। किमन्यदहमपि श्रुतशीलनामास्यैवाज्ञाकारी' इत्यभिधाय विश्रान्तवान्।

नलोऽपि समर्थ्य च स्वयंवरामन्त्रणम् उत्सुकतया तत्कालमेवोड्डीय गन्तुमीहमानः संभाषितेन स्मितेन आलोकितेन च माममृतवर्षेणेव आह्लादयन् व्यसर्जयत्।

'तदायुष्मति! स्वामिसुते! निश्चितमचिरादयम् एष्यति' इत्यभिधाय स ब्राह्मणः स्वगृहमगात्।

कूर्म-पुराणम्

पूर्वभागः

सप्तदशोऽध्यायः

वामनावतारवर्णनम्

स तस्य पुत्रो मतिमान् बलिर्नाम महासुरः ।
ब्रह्मण्यो धार्मिकोऽत्यर्थं विजिग्येऽथ पुरन्दरम् ॥१॥
कृत्वा तेन महद्युद्धं शक्रः सर्वामरैर्वृतः ।
जगाम निर्जितो विष्णुं देवं शरणमच्युतम् ॥२॥
तदन्तरेऽदितिर्देवी देवमाता सुदुःखिता ।
दैत्येन्द्राणां बधार्थाय पुत्रो मे स्यादिति स्वयम् ॥३॥
तताप सुमहाघोरं तपोराशिं ततः परम् ।
प्रपन्ना विष्णुमव्यक्तं शरण्यं शरणं हरिम् ॥४॥
प्रसन्नो भगवान् विष्णुः शङ्खचक्रगदाधरः ।
आविर्बभूव योगात्मा देवमातुः पुरो हरिः ॥५॥
प्रणम्य शिरसा भूमौ सा वव्रे वरमुत्तमम् ।
त्वामेव पुत्रं देवानां हिताय वरये वरम् ॥६॥
तथास्त्वित्याह भगवान् प्रपन्नजनवत्सलः ।
दत्त्वा वरानप्रमेयस्तत्रैवान्तरधीयत ॥७॥
ततो बहुतिथे काले भगवन्तं जनार्दनम् ।
दधार गर्भं देवानां माता नारायणं स्वयम् ॥८॥
काले प्राप्ते महाविष्णुं देवानां हर्षवर्द्धनम् ।
असूत कश्यपाच्चैनं देवमातादितिः स्वयम् ॥९॥
कृतोपनयनो वेदानध्यैष्ट भगवान् हरिः ।
सदाचारं भरद्वाजात् त्रिलोकाय प्रदर्शयन् ॥१०॥
ततः कालेन मतिमान् बलिर्वैरोचनिः स्वयम् ।
यज्ञैर्यज्ञेश्वरं विष्णुमर्चयामास सर्वगम् ॥११॥

ब्राह्मणान् पूजयामास दत्त्वा बहुतरं धनम् ।
ब्रह्मर्षयः समाजग्मुर्यज्ञवाटं महात्मनः ॥१२॥
विज्ञाय विष्णुर्भगवान् भरद्वाजप्रचोदितः ।
आस्थाय वामनं रूपं यज्ञदेशमथागमत् ॥१३॥
कृष्णाजिनोपवीताङ्गमाषाढेन विराजितः ।
ब्राह्मणो जटिलो वेदानुद्गिरन् सुमहाद्युतिः ॥१४॥
सम्प्राप्यासुरराजस्य समीपं भिक्षुको हरिः ।
त्रिपादैर्विमितं देशमयाचत बलिं त्रिभिः ॥१५॥
प्रक्षाल्य चरणौ विष्णोर्बलिर्भावसमन्वितः ।
आचामयित्वा भृङ्गारमादाय स्वर्णनिर्मितम् ॥१६॥
दास्ये तवेदं भवते पदत्रयं प्रीणातु देवो हरिरव्ययाकृतिः ।
विचिन्त्य देवस्य कराग्रपल्लवे निपातयामास सुशीतलं जलम् ॥१७॥
विचक्रमे पृथिवीमेष चैताम् अथान्तरीक्षं दिवमादिदेवः ।
व्यपेतरागं दितिजेश्वरं तं प्रकर्त्तुकामः शरणं प्रपन्नम् ॥१८॥
आलोक्य तं पुरुषं विश्वकायं महान् बलिर्भक्तियोगेन विष्णुम् ।
ननाम नारायणमेकमव्ययं स्वचेतसा यं प्रणमन्ति वेदाः ॥१९॥
तमब्रवीद् भगवानादिकर्त्ता भूत्वा पुनर्वामनो वासुदेवः ।
ममैव दैत्याधिपतेऽधुनेदं लोकत्रयं भवता भावदत्तम् ॥२०॥
प्रणम्य मूर्ध्ना पुनरेव दैत्यो निपातयामास जलं कराग्रे ।
दास्ये तवात्मानमनन्तधाम्ने त्रिविक्रमायामितविक्रमाय ॥२१॥
प्रगृह्य सूनोरपि सम्प्रदत्तं प्रह्लादसूनोरथ शङ्खपाणिः ।
जगाद वश्यं जगदन्तरात्मा पातालमूलं प्रविशेति भूयः ॥२२॥
समास्यतां भवता तत्र नित्यं भुक्त्वा भोगान् देवतानामलभ्यान् ।
ध्यायस्व मां सततं भक्तियोगात् प्रवेक्ष्यसे कल्पदाहे पुनर्माम् ॥२३॥
उक्त्वैवं दैत्यसिंहं तं विष्णुः सत्यपराक्रमः ।
पुरन्दराय त्रैलोक्यं ददौ जिष्णुरुरुक्रमः ॥२४॥
कृत्वैतदद्भुतं कर्म विष्णुर्वामनरूपधृक् ।
पश्यतामेव सर्वेषां तत्रैवान्तरधीयत ॥२५॥

यवद्वीपराजस्य एलङ्गदेवस्य प्रशस्तिः

त्रिभिरपि गुणैरुपेतो नृणां विधाने स्थितौ तथा प्रलये ।
अगुण इति यः प्रसिद्धस्तस्मै धात्रे नमः सततम् ।।१।।
अगणितविक्रमगुरुणा प्रणम्यमानः सुराधिपेन सदा ।
अपि यस्त्रिविक्रम इति प्रथितो लोके नमस्तस्मै ।।२।।
यः स्थाणुरप्यतित्वरो यथेप्सितार्थप्रदो गुणैर्जगताम् ।
कल्पद्रुममतनुमधः करोति तस्मै शिवाय नमः ।।३।।
कीर्त्त्या खण्डितया धिया करुणया यः स्त्रीपरत्वं दध-
 च्चापकर्षणतश्च यः प्रणिहितं तीव्रं कलङ्कं करे ।
यश्चासच्चरिते पराङ्मुखतया शूरो रणे भीरुतां
 स्वैर्दोषान् भजते गुणैः स जयतादेर्लङ्गनामा नृपः ।।४।।
आसीन्निर्जितभूरिभूधरगणो भूपालचूडामणिः
 प्रख्यातो भुवनत्रयेऽपि महता शौर्य्येण सिंहोपमः ।
येनोर्वी सुचिरं धृतामितफला लक्ष्मीं दधौ गत्वरीं
 स कीर्तिबलान्वितो यवपतिः श्रीशानतुङ्गाह्वयः ।।५।।
तस्यात्मजाकलुषमानसवासरम्या
 हंसी यथा सुगतपक्षसहाभवद् या ।
सा राजहंसमुदमेव विवर्द्धयन्ती
 श्रीशानतुङ्गविजयेति रराज राज्ञी ।।६।।
मन्दाकिनीमिव तदात्मसमां समृद्ध्या
 क्षीरार्णवः प्रथितशुद्धिगुणान्तरात्मा ।
ताञ्चाकरोत् प्रणयिनीं नयनाभिनन्दी
 श्रीलोकपालनृपतिर्नरनाथनागः ।।७।।
तस्मात् प्रादुरभूत् प्रभावविशदो भूभूषणोद्भूतये
 भूतानां भवभावनोद्यतधिया क्ष्मां भावयन् भूतिभिः ।
शौरिश्चाप्रतिमप्रभाभिरभयो भास्वानिवाभ्युद्यतः
 शत्रूणामिभकुम्भकुम्भदलने पुत्रः प्रभुर्भूभुजाम् ।।८।।

श्रीमकुटवंशवर्द्धन इति प्रतीतो नृणामनुपमेन्द्रः ।
श्रीशानवंशतपनस्तताप शुभ्रं प्रतापेन ॥९॥
तस्याधिपस्य दुहितातिमनोज्ञरूपा
मूर्त्तेव भावगुणतो यवराजलक्ष्मीः ।
द्वीपान्तरेऽपि सुभगेन बभूव पित्रा
नाम्ना कृता खलु गुणप्रियधर्मपत्नी ॥१०॥
आसीदसावपि विशिष्टविशुद्धजन्मा
राजान्वयादुदयनः प्रथितात् प्रजातः ।
तां श्रीमतीं विधिवदेव महेन्द्रदत्तां
व्यक्ताह्वयो नृपसुतामुपयच्छते स्म ॥११॥
श्रेष्ठः प्रजासु सकलासु कलाभिरामो
रामो यथा दशरथात् स्वगुणैर्गरीयान् ।
सम्भावितोन्नतगतिर्महसा मुनीन्द्रैर्
एर्लङ्गदेव इति दिव्यसुतस्ततोऽभूत् ॥१२॥
श्रीधर्मवंश इति पूर्वयवाधिपेन
सम्बन्धिना गुणगणश्रवणोत्सुकेन ।
आहूय सादरमसौ स्वसुताविवाहं
द्राक् सर्वथा प्रथितकीर्त्तिरभून्महात्मा ॥१३॥
शाकेन्द्रेऽथ विलोचनाग्निवदने याते महावत्सरे
माघे मासि सितत्रयोदशतिथौ वारे शशिन्युत्सुकैः ।
आगत्य प्रणतैर्जनैर्द्विजवरैः साश्वासमभ्यर्थितः
श्रीलोकेश्वरनीरलङ्गनृपतिः पाहीत्युदन्तां क्षितिम् ॥१४॥
साम्राज्यदीक्षितमिमं नृपतिं निशम्य
शक्त्या जितारिनिकरं निवहो रिपूणाम् ।
अद्यापि तद्भुजभुजङ्गतलस्य विभ्य-
दभ्यसतीव चपलत्वमभूतपूर्वम् ॥१५॥
भूयांसो यवभूभुजो बुभुजिरे पृथ्वीं विपक्षार्थिनः
सामर्थ्यान्नृपजन्मनोनुबुभुजुस्तदा नरेन्द्रासने ।
तिक्तं श्रीजलङ्गदेवनृपतिर्वश्योधिनाथाग्रणी-
र्भो अङ्के स भुनक्ति केवलमरिन्द्रन्द्वम्भ्रमन्भूतले ॥१६॥

भूभृन्मस्तकसक्तपादयुगलः सिंहासने संस्थितो
मन्त्रालोचनतत्परैरहरहः सम्भाषितो मन्त्रिभिः।
भास्वद्भिर्ललनान्वितो निविशते वीरैः परितो भृशं
ज्योतिस्तस्य पराजये विजयवच्चित्रीयते सन्ततम् ।।१७।।
अभवदपि भुवि स्त्री राक्षसीवोग्रवीर्य्या
व्यपगतभयमस्याः सङ्कटाङ्गामयासीत् ।
जलनिधिशररन्ध्रे शाकसंवत्सरेऽस्मिन्
नृपतिरभिनदेतल्लक्षणं ख्यातकीर्त्तिः १८।।
ज्वलन इव नगेन्द्रो लेलिहानोदहत्ता-
न्दिशमधिकमनार्य्यां दक्षिणां दक्षिणत्वात् ।
धनमतिबहुलुण्ठं तच्च दत्त्वात्मभृत्ये
द्विजपतिमुनिमध्ये कीर्तिमेवाहरत् सः ।।१९।।
मानित्वादथ शैलभूतलपने शाकेन्द्रवर्षे गते
भाद्रे मासि सितत्रयोदशतिथौ वारे बुधे पावने।
उद्यक्तैर्बलिभिर्बलैरगणितैर्गत्वा दिशं पश्चिमां
राजानं विजयाह्वयं समजयत् राजा जगत्पूजितः ।।२०।।
मुखशरविवराख्ये शाकराजस्य वर्षे
हतशशिगुरुवारे कार्त्तिके पञ्चदश्यां
रिपुशिरसि महात्मा श्रीयवद्वीपराजो
जयति निहितपादो रत्नसिंहासनस्थः ।।२१।।
पूर्वादिदिग्विजयिनं हतसर्वशत्रु-
मेकातपत्रमवनेर्जललङ्गदेवम् ।
नान्यं निरीक्षितुमलं सभुजोपपीडं
गाढं परिष्वजति सम्प्रति राजलक्ष्मीः ।।२२।।
निर्जित्याथ रिपुन् पराक्रमधनाञ्छौर्य्यैरुपायैरपि
शक्त्याखण्डितया खलु व्रतितया वा देवताराधनैः।
रन्तुं जातमहानृपः स कुरुते पुण्याश्रमं श्रीमतः
पार्श्वे पूगवतो गिरेर्नरपतिः श्रीनीरलङ्गाह्वयः ।।२३।।

Inscription of king Erlangga of Java found at Penang-Gungen (Surabaya) dated 963 Śaka

बृहत्कथामञ्जरी

क्षेमेन्द्रकृता

प्रथमलम्बकम्

बृहत्कथारचना

माल्यवान् पार्वतीशापादवतीर्य्य महीतलम् ।
अमात्यः सुचिरं भूत्वा शातवाहनभूपतेः ॥१॥
गुरुर्गुणवतां लोके गुणाढ्य इति विश्रुतः ।
काणभूतिं समासाद्य वृत्तान्तं निजमब्रवीत् ॥२॥
शातवाहनभूपालं द्रष्टुं यातोऽस्मि तत्पुरम् ।
ररक्ष वसुधां धन्वी धैर्य्यभूः शातवाहनः ॥३॥
स कदाचिद् वरोद्याने विमाने पुष्पधन्वनः ।
वसन्ते कामिनीकान्तो जलकेलिरतोऽभवत् ॥४॥
(तत्रैका महिषी राज्ञा हता सावेगमम्बुना ।
मा मोदकेन राजेन्द्र ताडयेत्यभ्यधान्नृपम्) ॥५॥
श्रुत्वेति मूर्खो भूपालः क्षिप्रमाहृतमोदकः ।)
मा वारिणेति देव्यास्तद्वचो श्रुत्वा ह्रियं ययौ ॥६॥
(शब्दज्ञाभिर्देवीभिर्भृत्यैश्च श्रुतशालिभिः ।)
सान्तर्हासं मनागृदृष्टो बभूव भृशखेदितः ।)॥७॥
सोऽथ शोकाग्निसन्तप्तः समुत्सारितसेवकः ।
अविज्ञातामयोऽविद्यैस्तस्थौ मौनी दिवानिशम्) ॥८॥
कालेन शर्ववर्माख्यो मन्त्री सह मया नृपम् ।
प्रोवाच राजन्नस्थाने कोऽयं शोकग्रहस्तव ॥९॥
स्वयं शिक्षितया किं ते विद्यया चक्रवर्त्तिनः ।
विबुधास्त्वां निषेवन्ते पश्य शक्रमिवेश्वरम् ॥१०॥
अथाहमवदं ध्यात्वा गुणाढ्योऽहं यथार्थवाक् ।
पण्डितं त्वां विधास्यामि पञ्चभिर्वत्सरैरिति ॥११॥

ततोऽब्रवीच्छर्ववर्मा मासैः षड्भिर्बहुश्रुतम् ।
अहं नृपं करिष्यामि विश्राम्यन्तु भवद्विधाः ।।१२।।
इति श्रुत्वा विहस्याहं कुपितस्तारमभ्यधाम् ।
भाषात्रये भविष्यामि मौनी पारंगते त्वयि ।।१३।।
शर्ववर्माब्रवीदस्मि वोढा द्वादश वत्सरान् ।
त्वत्पादुके प्रतिज्ञैषा यदि मे न फलिष्यति ।।१४।।
प्रतिज्ञायेति तपसा विलोक्य वरदं गुहम् ।
स कातन्त्रेण नृपतिं मासैश्चक्रे बहुश्रुतम् ।।१५।।
ततः पराजितो मौनी नृपेण स्थातुमर्थितः ।
शिष्याभ्यां सहितो दुःखाद् यातोऽहं दिशमुत्तराम् ।।१६।।
ज्ञात्वा देवीप्रसादेन त्यक्तभाषात्रयाप्यहम् ।
पैशाचीमनपभ्रंश-संस्कृत-प्राकृता श्रितः ।।१७।।
श्रुत्वा गुणाढ्य-कथितं काणभूतिरुवाच तम् ।
शोणितेन लिख क्षिप्रं सप्तानां चक्रवर्त्तिनाम् ।।१८।।
कथा विद्याधरेन्द्राणां कथयामि स्थिरा भव ।
इति श्रुत्वा लिलेखाशु सप्त लक्षाण्यनन्यधीः ।।१९।।
प्राहिणोत्ता लिखित्वा च शातवाहनभूभुजे ।
स च लक्ष्मीमदोन्मत्तो नामन्यत विशृङ्खलः ।।२०।।
पैशाची वाग् मषी रक्तं मौनोन्मत्तश्च लेखकः ।
इति राजाब्रवीत् का वा वस्तुसारविचारणा ।।२१।।
(बुद्ध्या त्यजन्त्यनासाद्य मूर्खाश्चर्वणक्षमाः ।)
श्रोतारो नाप्रसिद्धेषु रजतां क्व सुभाषिताम् ।।२२।।
अवमानावधूतां ता कृत्वा मौनी बृहत्कथाम् ।
व्याख्याय शिष्यसहितो गुणाढ्योऽवाचयत् स्वयम् ।।२३।।
जुहावाग्नौ महाकोपः पत्रं पत्रमनारतम् ।
तस्मिन् व्याख्यातरि कथां निःशेषमृगपक्षिणः ।।२४।।
त्यक्ताहाराः समभ्येत्य शुश्रुवुः साश्रुलोचनाः ।
ततस्तच्छुष्कमांसाशी नृपतिर्भृशमातुरः ।।२५।।
विवेद लुब्धकगिरा मृगाणां शोषकारणम् ।
द्रष्टुं सुमहदाश्चर्य्यमाययौ शातवाहनः ।।२६।।

लक्ष्मैकशेषामासाद्य ततो राजा बृहत्कथाम् ।
शुशोच चर्वणासक्तप्रेक्षमाणः पदं पदम् ॥२७॥
श्रुत्वा गुणाढ्यादखिलं वृत्तान्तं कौतुकाकुलः ।
ययौ तच्छिष्यसहितः समादाय नृपः कथाम् ॥२८॥
गुणाढ्योऽपि परिज्ञानवह्निनिर्दग्धविग्रहः ।
माल्यवत्पदमासाद्य विजहार हरप्रियः ॥२९॥

८९

कथासरित्सागरः

मूर्खाणां कथा

मूढभ्रातृद्वयकथा

(१)

इदं च श्रूयतामन्यन्मालवे भ्रातरावुभौ ।
विप्रावभूतामद्वैवं तयोः पित्र्यमभूद्धनम् ॥१॥
विभज्यमाने चार्थेऽस्मिन् न्यूनाधिकविवादिनौ ।
स्थेयीकृत उपाध्यायश्छान्दसस्तावभाषत ॥२॥
वस्तु वस्तु समे द्वे द्वे अर्द्धे कृत्वा विभज्यताम् ।
युवाभ्यां येन नैव स्यान्न्यूनाधिककृतः कलिः ॥३॥
तच्छ्रुत्वा वेश्मशय्यादिभाण्डं सर्वं पशूनपि ।
एकमेकं द्विधा कृत्वा मूढौ विभजतः स्म तौ ॥४॥
एका दासी तयोरासीत् सापि ताभ्यां द्विधा कृता ।
तद्बुद्ध्वा दण्डितौ राज्ञा सर्वस्वं तावुभावपि ॥५॥

६०

सुवर्णमुग्धकथा

(२)

अयं सुवर्णमुग्धस्य देवेदानीं निशम्यताम् ।
पुमान् कश्चिज्जलं पातुं तड़ागमगमद् युवा ॥६॥
स जड़ोऽनोकहस्थस्य स्वर्णचूड़स्य पक्षिणः ।
सुवर्णवर्णं तत्राम्भस्यपश्यत् प्रतिविम्बकम् ॥७॥
सुवर्णमिति मत्वा तद् ग्रहीतुं प्रविवेश तम् ।
तड़ागं न च तत् प्राप दृष्टनष्टं चले जले ॥८॥
आरुह्यारुह्य जले स तत् पश्यन् प्रविश्य तत् ।
पुनः पुनस्तड़ागाम्भो जिघृक्षुर्नापि किञ्चन ॥९॥
पित्राथ स्वेन दृष्टोऽथ पृष्टो निन्ये गृहं जड़ः ।
तां दृष्ट्वा प्रतिमां तोये खगं विद्राव्य बोधितः ॥१०॥
निर्विमर्शा मृषाज्ञानैर्मुह्यन्त्येवमवुद्धयः ।
उपहास्याः परेषां च शोच्याः स्वेषां भवन्ति च ॥११॥

६१

मूर्खभृत्यकथा

(३)

अयं चान्यो महामूर्खवृत्तान्तोऽत्र निशम्यताम् ।
कस्याप्युष्ट्रोऽवसन्नोऽभूद् भारेण वणिजोऽध्वनि ॥१२॥
स भृत्यान् अब्रवीत् कञ्चिदुष्ट्रं गत्वान्यमानये ।
क्रीत्वाहं योऽस्य करभस्यार्द्धं भारादितो हरेत् ॥१३॥
मेघागमे यथा वस्त्रपेटास्वेतासु न स्पृशेत् ।
अम्भश्चर्माणि युष्माभिस्तथा कार्य्यमिह स्थितैः ॥१४॥

इत्युष्ट्रपार्श्वेऽवस्थाप्य भृत्यांस्तस्मिंस्ततो गते ।
वणिज्यकस्मादुन्नम्य प्रारेभे वर्षितुं घन: ।।१५।।
तथा कार्य्यं यथा नाम्भ: पेटाचर्माणि संस्पृशेत् ।
इति न: स्वामिना प्रोक्तमित्यालोच्याथ ते जड़ा: ।।१६।।
कृष्ट्वा वस्त्राणि पेटाभ्यस्तैस्ते तान्यभ्यवेष्टयन् ।
चर्माणि तेन वस्त्राणि विनेशुस्तेन वारिणा ।।१७।।
पापा: किमत्र सकलो वस्त्रौघो नाशितोऽम्भसा ।
इत्यागतोऽथ स वणिक् क्रुद्धो भृत्यानभाषत ।।१८।।
त्वयैवादिष्टमुदकात् पेटाचर्माभिरक्षणम् ।
दोषस्तत्र च कोऽस्माकमिति तेऽपि तमभ्यधु: ।।१९।।
चर्मस्वाद्रेषु नश्यन्ति वस्त्राणीति मयोदितम् ।
वस्त्राणामेव रक्षार्थमुक्तं वो न तु चर्मणाम् ।।२०।।
इत्युक्त्वा चान्यकरभन्यस्तभारो वणिक् तत: ।
स गत्वा स्वगृहं भृत्यान् सर्वस्वं तानदण्डयत् ।।२१।।
एवमज्ञातहृदया मूर्खा: कृत्वा विपर्य्ययम् ।
घ्नन्ति स्वार्थं परार्थं च तादृग् ददति चोत्तरम् ।।२२।।

९२

अपूपिकामुग्धकथा

(४)

अयं चापूपिकामुग्ध: संक्षेपेण निशम्यताम् ।
क्रीणाति स्माध्वग: कश्चित् पणेनाष्टावपूपकान् ।।२३।।
तेषां च यावत् षड् भुङ्क्ते तावन्मेने न तृप्तताम् ।
सप्तमेनाथ भुक्तेन तृप्तिस्तस्योपपद्यत ।।२४।।
ततश्चक्रन्द स जड़ो मुषितोऽस्मि न किं मया ।
एष एवादितो भुक्तोऽपूपो येनास्मि तर्पित: ।।२५।।
नाशिता: किं वृथैवान्ये मया हस्ते न किं कृता: ।
इति शोचन् क्रमात् तृप्तिमजानन् जहसे जनै: ।।२६।।

६३

मूर्खदासकथा

(५)

कश्चिद्दासो हि वणिजा मूर्खः केनाप्यभण्यत।
रक्षेस्त्वं विपणीद्वारं क्षणं गेहं विशाम्यहम् ॥२७॥
इत्युक्तवति यातेऽस्मिन् वणिजि द्वारपट्टकम्।
विपणीतो गृहीत्वांसे दासो द्रष्टुमगान्नटम् ॥२८॥
आगच्छंश्च ततो दृष्ट्वा वणिजा तेन भर्त्सितः।
त्वदुक्तं रक्षितं द्वारं मयेदमिति सोऽब्रवीत् ॥२९॥

६४

मूर्खशिष्यद्वयकथा

(६)

भीतशिष्यद्वयं चेदं देवेदानीं निशम्यताम्।
गुरोः कस्याप्यभूतां द्वौ शिष्यावन्योन्यमत्सरौ ॥३०॥
तयोरेको गुरोस्तस्य दक्षिणं पादमन्वहम्।
अभ्यञ्जन् क्षालयामास वामं पादं तथेतरः ॥३१॥
दक्षिणाभ्यञ्जके जातु ग्रामं संप्रेषिते गुरुः।
अभ्यक्तवामपादं तं द्वितीयं शिष्यमभ्यधात् ॥३२॥
त्वमेव दक्षिणं पादमभ्यज्य क्षालयाद्य मे।
श्रुत्वेतत् मूर्खशिष्योऽसौ गुरुं स्वैरमभाषत ॥३३॥
प्रतिपक्षस्य सम्बन्धी न पादोऽभ्यज्यते एष मे।
एवमुक्तवतश्चास्य निर्बन्धं सोऽकरोद् गुरुः ॥३४॥
ततो विपक्षतच्छिष्यरोषादादाय तस्य तम्।
गुरोः शिष्यः स चरणं बलाद् ग्राव्णा च भग्नवान् ॥३५॥

मुक्ताक्रन्दे गुरौ तस्मिन् कुशिष्योऽन्यैः प्रविश्य सः।
ताड्यमानः सशोकेन गुरुणा तेन मोचितः ॥३६॥
अन्येद्युः सोऽपरः शिष्यः प्राप्तो ग्रामाद् विलोक्य ताम्।
अङ्घ्रीपोड़ां गुरोः पृष्टवृत्तान्तः प्रज्वलन् क्रुधा ॥३७॥
नाहं भनज्मि किं पादं तस्य सम्बन्धिनं द्विषः।
इत्याकृष्य द्वितोयाङ्घ्रीं गुरोस्तस्य बभञ्ज सः ॥३८॥
ततोऽत्र ताड्यमानोऽन्यैरपि भग्नोभयाङ्घ्रिणा।
गुरुणा तेन कृपया दुःशिष्यः सोऽप्यमोच्यत ॥३९॥
सर्वद्वेष्योपहास्यौ तो शिष्यौ द्वौ ययतुस्ततः।
गुरुश्च स्वक्षमाश्लाघ्यः स्वस्थः सोऽप्यभवत् क्रमात् ॥४०॥

६५

तण्डुलभक्षककथा

(७)

इमं च शृणुतेदानीं भीतं तण्डुलभक्षकम्।
अगात् कश्चित् पुमान् मूर्खः प्रथमं श्वाशुरं गृहम् ॥४१॥
स तत्र तण्डुलाञ्छ्वश्र्वा पाकार्थं स्थापितान् सितान्।
दृष्ट्वा भक्षयितुं तेषां मुष्टिं प्राक्षिपदानने ॥४२॥
तत्क्षणादागतायां च श्वश्र्वां मूर्खः स तण्डुलान्।
नाशकत्तान् निर्गिरितुं न चाप्युद्गिरितुं ह्रिया ॥४३॥
तत्पीनोच्छूनगल्लं च निरालापमवेत्य तम्।
तद्रोगशङ्कयाहूय तच्छ्वश्रूः पतिमानयत् ॥४४॥
सोऽप्यालोक्य निनायाशु वैद्यं वैद्योऽप्यपाटयत्।
शोफशङ्की हनुं तस्य मूढस्याक्रम्य मस्तकम् ॥४५॥
निययुर्लोकहासेन समं तस्य च तण्डुलाः।
इत्यकार्य्यं करोत्यज्ञो न च जानाति गूहितुम् ॥४६॥

९६

मूर्खविप्रपुत्रकथा

(८)

कश्चिच्च देव मूर्खोऽभूद्विप्रपुत्रः पिता च तम् ।
सायं जगाद गन्तव्यो ग्रामः पुत्र! त्वया प्रगे ।।४७।।
श्रुत्वेत्यपृष्ट्वा कार्य्यं तं पितरं प्रातरेव सः ।
गत्वा वृथैव तं ग्रामं सायमागात् कृतश्रमः ।।४८।।
ग्रामं गत्वाहमायात इत्याह पितरं च सः ।
गते त्वयि न किं सिद्धमिति चाह स तत्पिता ।।४९।।
तदेति निरभिप्रायचेष्टितो लोकहास्यताम् ।
मूर्खोऽनुभवति क्लेशं न कार्य्यं कुरुते पुनः ।।५०।।

९७

मूर्खश्रमणकथा

(९)

बभूव श्रमणः कश्चिद्विहारे क्वापि मूढधीः ।
स रथ्यायां भ्रमञ्जातु शुना जान्वदश्यत ।।५१।।
श्वदष्टः स विहारं स्वमुपागत्य व्यचिन्तयत् ।
किं वृत्तं जानुनि तवेत्येकैकः प्रक्ष्यतीह माम् ।।५२।।
प्रत्याययिष्याम्येवं च कियतोऽहं कियच्चिरम् ।
तदुपायं करोम्यत्र सर्वान् बोधयितुं सकृत् ।।५३।।
इत्यालोच्य समारुह्य स विहारोपरि द्रुतम् ।।
गृहीत्वा ग्रन्थिमुसलं मूढो भिक्षुरवादयत् ।।५४।।
अकारणमकाले किं ग्रन्थिं वादयसीति तम् ।
श्रुत्वाश्चर्य्येण मिलिताः पप्रच्छुरथ भिक्षवः ।।५५।।

शुना मे भक्षितं जानु तदेकैकस्य पृच्छतः ।
ब्रुवेऽहं कियदित्येवं यूयं संघटिता मया ।।५६।।
तद्बुध्यध्वं समं सर्वे जानु म पश्यतेति सः ।
भिक्षून् प्रत्यब्रवीदेतान्श्वदष्टं जानु दर्शयन् ।।५७।
ततः पार्श्वोपपीड़ं ते समग्रा भिक्षवोऽहसन् ।
कियन्मात्रे कृतोऽनेन संरम्भोऽयं कियानिति ।।५८।।

६८

टक्कमूर्खकथा*

(१०)

आख्यातः श्रमणो मूर्खष्टक्कमूर्खो निशम्यताम् ।
कदर्य्यः कोऽप्यभूत् क्वापि मूर्खष्टक्को महाधनः ।।५९।।
सभार्य्यः स सदा भुङ्क्ते सक्तूंल्लवणवर्जितान् ।
अन्यस्यान्नस्य बुबुधे नैव स्वादं स जातुचित् ।।६०।।
एकदा प्रेरितो धात्रा स भार्य्यामब्रवीन्निजाम् ।
क्षीरिणीं प्रति जाता मे श्रद्धा तामद्य मे पच ।।६१।।
तथेति तस्य सा भार्य्या पपाच क्षीरिणीं तदा ।
तस्थौ चाभ्यन्तरे गुप्तं स टक्कः शयनं श्रितः ।।६२।।
दृष्ट्वा प्राघुणिकः कश्चिदत्र मे मा स्म भूदिति ।
तावत्तस्य सुहृद्धूर्त्तष्टक्कस्तत्रैक आययौ ।।६३।।
क्व ते भर्त्तेति पप्रच्छ स च तां तस्य गेहिनीम् ।
साप्यदत्तोत्तरा तस्य प्राविशत् भर्त्तुरन्तिकम् ।।६४।।
आख्यातमित्रागमनां सोऽपि भार्य्यां जगाद ताम् ।
उपविश्येह रुदती पादावादाय तिष्ठ मे ।।६५।।
भर्त्ता मे मृत इत्येवं वदेश्च सुहृदं मम ।
ततो गतेऽस्मिन्नावाभ्यां भोक्तव्या क्षीरिणी सुखम् ।।६६।।
इत्युक्ता तेन यावत् सा प्रवृत्ता रोदितुं तदा ।
तावत् प्रविश्य सोऽपृच्छत् किमेतदिति तां सुहृत् ।।६७।।

* टक्क इति वाह्लिकदेशीयः पुरुषः ।

भर्त्ता मृतो मे पश्येति तयोक्तः स व्यचिन्तयत् ।
क्व पचन्तो मया दृष्टा सुखिता क्षोरिणोमियम् ।।६८।।
क्वाधुनैव विपन्नोऽयमेतद्भर्त्ता विना रुजम् ।
नूनं मां प्राघुणं दृष्ट्वा कृतमाभ्यामिदं मृषा ।।६९।।
तन्मया नैव गन्तव्यमित्यालोच्योपविश्य सः ।
धूर्त्ता हा मित्र हा मित्रेत्याक्रन्दंस्तत्र तस्थिवान् ।।७०।।
श्रुताक्रन्दाः प्रविश्यात्र बान्धवा मृतवत्स्थितम् ।
श्मशानं भौतटक्कं तं नेतुमासन् समुद्यताः ।।७१।।
उत्तिष्ठ बान्धवैर्यावदेतैर्नीत्वा न दह्यसे ।
इत्युपांश्ववदत् कर्णमूले भार्य्या तदा च तम् ।।७२।।
मेवं शठोऽयं टक्को मे क्षोरिणीं भोक्तुमिच्छति ।
नोत्तिष्ठामि तदेतस्मिन्नगतेऽहं मृतो यदि ।।७३।।
प्राणेभ्योऽप्यन्नमुष्टिर्हि मादृशानां गरीयसी ।
इति प्रत्यब्रवीद् भार्य्यामुपांश्वेव स तां जडः ।।७४।।
ततस्तेन कुमित्रेण नीत्वा तैः स्वजनैश्च सः ।
दह्यमानोऽपि निश्चेष्टो ददौ नामरणाद्वचः ।।७५।।
एवं स मूढो विजहौ प्राणान्न क्षोरिणीं पुनः ।
क्लेशार्जितं हि बुभुजे तस्यान्यैर्हेलया धनम् ।।७६।।

९९

मार्जारमुग्धकथा

(११)

श्रुतः कदर्य्यः श्रूयन्ताममी मार्जारभौतकाः ।
उज्जयिन्यामुपाध्यायो मुग्धः कोऽप्यभवन्मठे ।।७७।।
तत्र निद्रा न तस्याभून्मूषकोपद्रवान्निशि ।
तत्खिन्नस्तच्च सुहृदे स कस्मैचिदवर्णयत् ।।७८।।
मार्जारं स्थापयानीय सोऽत्र खादति मूषकान् ।
इति सोऽपि सुहृद् विप्रस्तमुपाध्यायम् अब्रवीत् ।।७९।।

मार्जारः कीदृशः क्वास्ते न स दृष्टचरो मया।
इत्युक्तवत्युपाध्याये तं सुहृत् सोऽब्रवीत् पुनः ॥८०॥
काचरे लोचने तस्य वर्णः कपिलधूसरः।
पृष्ठे च लोमशं चर्म रथ्यास्वटति चेह सः ॥८१॥
तद् एभिस्त्वम् अभिज्ञानैरन्विष्यानाययाशु तम्।
मित्र मार्जारम् इत्युक्त्वा तत्सुहृत् स ययौ गृहम् ॥८२॥
ततः शिष्यान् उपाध्यायः स जगाद जडो निजान्।
अभिज्ञानानि युष्माभिः श्रुतान्येव स्थितैरिह ॥८३॥
तदन्विष्यत मार्जारं रथ्यासु तमिह क्वचित्।
तथेति ते गताः शिष्यास्तत्र भ्रेमुरितस्ततः ॥८४॥
तथापि न तु तैर्दृष्टो मार्जारः स कदाचन।
अथैकं तं बटुं रथ्यामुखाद् ऐक्षन्त निर्गतम् ॥८५॥
काचरं नेत्रयुगले वर्णो धूसरपिङ्गलम्।
पृष्ठोपरि दधानं च लोमशं हरिणाजिनम् ॥८६॥
दृष्ट्वा तं सैष मार्जारः प्राप्तोऽस्माभिर्यथाश्रुतः।
इत्यवष्टभ्य तं निन्युरुपाध्यायान्तिकं च ते ॥८७॥
उपाध्यायोऽपि मित्रोक्तैर्युक्तं मार्जारलक्षणैः।
दृष्ट्वा तं स्थापयामास रात्रौ तत्र मठान्तरे ॥८८॥
मार्जारो नूनमस्मीति मेने सोऽपि बटुर्जडः।
मार्जाराख्यां कृतां शृण्वन्नात्मनस्तैरबुद्धिभिः ॥८९॥
प्रातः सोऽत्रागतो विप्रो बटुम् अन्तर्विलोक्य तम्।
इह केनायमानीत इति भीतान् उवाच तान् ॥९०॥
श्रुतोपलक्षणस्त्वस्तो मार्जारोऽस्माभिरेष सः।
आनीत इत्युपाध्यायो भीतः शिष्याश्च तेऽवदन् ॥९१॥
ततो विहस्य सोऽवादीद् विप्रो मूढाः क्व मानुषः।
क्व च तिर्य्यक् स मार्जारश्चतुष्पात् पुच्छवानपि ॥९२॥
तच्छ्रुत्वा तं बटुं मुक्त्वा तेऽब्रुवन् मन्दबुद्धयः।
तर्ह्यन्विष्यानयामस्तं मार्जारं तादृशं पुनः ॥९३॥

१००

मूर्खग्राम्यकथा

(१२)

ग्राम्यः कश्चिदभून्मुग्धो गौरेका तस्य चाभवत् ।
सा च तस्यान्वहं धेनुः पयः पलशतं ददौ ।
कदाचिच्चाभवत् तस्य प्रत्यासन्नः किलोत्सवः ।।९४।।
एकवारं ग्रहीष्यामि पयोऽस्याः प्राज्यमुत्सवे ।
इति मूर्खः स नैवैतां मासमात्रं दुदोह गाम् ।।९५।।
प्राप्तोत्सवश्च यावत्तां दोग्धि तावत्पयोऽखिलम् ।
ततस्याश्छिन्नम् अच्छिन्नं लोकस्य हसितं त्वभूत् ।।९६।।

१०१

मूर्खपुरुषकथा

(१३)

मन्दबुद्धिरभूत् कश्चित् पुमान् निशि स चैकदा ।
प्रभाते देवपूजां करिष्यन्नित्यचिन्तयत् ।।९७।।
उपयुक्तौ मम स्नानधूपाद्यर्थं जलानलौ ।
स्थापयामि तदेकस्थौ तौ शीघ्रं प्राप्नुयां यथा ।।९८।।
इत्यालोच्याम्बुकुम्भान्तः क्षिप्त्वाग्निं संविवेश सः ।
प्रातश्च वीक्षते यावद् गतोऽग्निर्नष्टमम्बु च ।।९९।।
अङ्गारमलिने तोये दृष्टे तस्याभवन्मुखम् ।
तादृगेव सहासस्य लोकस्यासीत् पुनः स्मितम् ।।१००।।

१०२

मुग्धपशुपालकथा

(१४)

पशुपालो महामुग्धः कोऽप्यासीद् धनवान् वने ।
तस्य धर्त्ताः समाश्रित्य मित्रत्वे बहवोऽमिलन् ॥१०१॥
ते तं जगदुराढ्यस्य सुता नगरवासिनः ।
त्वत्कृते याचितास्माभिः सा च पित्रा प्रतिश्रुता ॥१०२॥
तच्छ्रुत्वा स ददौ तुष्टस्तेभ्योऽर्थं तं च ते पुनः ।
विवाहस्तव सम्पन्न इत्यूचुर्दिवसैर्गतैः ॥१०३॥
ततः स सुतरां तुष्टस्तेभ्यो भूरि धनं ददौ ।
दिनैश्च तं वदन्ति स्म पुत्रो जातस्तवेति ते ॥१०४॥
ननन्द तेन सर्वं च मूढस्तेभ्यः समर्प्य सः ।
पुत्रं प्रत्युत्सुकोऽस्मीति प्रारोदीच्चापरेऽहनि ॥१०५॥
रुदंश्चादत्त लोकस्य हासं धूर्तैः स वञ्चितः ।
पशुभ्य इव संक्रान्तजड़िमा पशुपालकः ॥१०६॥

१०३

पितृगुणाख्यानमुग्धकथा

(१५)

कश्चित् पितृगुणाख्यानप्रवृत्तसखिमध्यगः ।
मुग्धः स्वपितुरुत्कर्षं वर्णयन्नेबमभ्यधात् ॥१०७॥
आबाल्याद् ब्रह्मचारी मे पिता नान्योऽस्ति तत्समः ।
तच्छ्रुत्वा त्वं कुतो जात इति तं सुहृदोऽब्रुवन् ॥१०८॥
मानसोऽहं सुतस्तस्येत्येवं पुनरपि ब्रुवन् ।
विशेषतो विहसितः स तैर्जड़शिरोमणिः ॥१०९॥

१०४

तैलमुग्धकथा

(१६)

ब्रह्मचारिसुतं श्रुत्वा तैलमुग्धो निशम्यताम् ।
मुग्धोऽभूत् पुरुषः कश्चिद् भृत्यः शिष्टस्य कस्यचित् ॥११०॥
स तेन स्वामिना तैलमानेतुं वणिजोऽन्तिकम् ।
प्रेषितो जातु तत् तस्मात् पात्रे तैलमुपाददे॥१११॥
तैलपात्रं गृहीत्वा तदागच्छंस्तत्र केनचित् ।
ऊचे मित्रेण रक्षेदं तैलपात्रं स्रवत्यधः ॥११२॥
तच्छ्रुत्वा वीक्षितुमधः पात्रं तत् पर्य्यवर्तयत् ।
स मूढस्तेन तत् सर्वं तैलं तस्यापतद् भुवि ॥११३॥
एतद्बुद्ध्वा लोकहास्योऽसौ निरस्तः स्वामिना गृहात् ।
तस्मात् स्वबुद्धिमुग्धस्य वरं न त्वनुशासनम् ॥११४॥

१०५

वेतालपञ्चविंशतिः

नवमकथा

अनङ्गरत्याः विज्ञानवित्पतिलाभः

आसीत् अवन्तिषु उज्जयिनीति पुरी। तस्यामासीत् वीरदेवो नाम नृपतिः। तस्य पद्मरतिनाम्नी महादेवी आसीत्। तस्य अनङ्गरतिर्नाम अनङ्गमोहिनी कन्या समजायत। क्रमेण तस्या वृद्धि गताया स राजा सदृशं वरं प्रेप्सुः पृथिवीमण्डलस्थान् सर्वान् नृपतीन् पटलिखितान् आनाययत्। यदा तेषु एकोऽपि तस्याः सदृशो न प्रत्यभासत, तदा स राजा वात्सल्यात् तां सुतामभाषत—'वत्से! अहं तावत् ते सदृशं वरं न

पश्यामि, तत् सर्वान् नृपतीन् समानाय्य स्वयंवरं कुरुस्व'। एतत् पितृवचनमाकर्ण्य सा राजपुत्री जगाद—'तात! स्वयंवरमतिक्लेपणं तदहं नेच्छामि। यो हि युवा सुरूपः केवलं पूर्णं विज्ञानं वेत्ति, तस्मै अहं त्वया देया; न्यूनाधिकेन मे नास्ति प्रयोजनम्।'

इति दुहितुर्वचः समाकर्ण्य यावत् स भूपतिस्तादृशं वरमन्विष्यति, तावत् तत् लोकमुखात् विदित्वा चत्वारो वीरा विज्ञानिनो भव्याः पुरुषा दक्षिणापथात् तं राजानमाययुः। ते च राज्ञा सत्कृता एकैकशः स्वं स्वं विज्ञानं राजसमक्षं शशंसुः। तेषामेको जगाद—अहं तावत् शूद्रः नाम्ना पञ्चफुटिकः एकोऽहमन्वहं पञ्च अग्रधाणि वसनयुग्मानि करोमि। तदेवं विज्ञानिने मह्यम् अनङ्गरतिस्ते दुहिता दीयताम्' इति।

द्वितीयोऽब्रवीत्—'अहं तावद् वैश्यः भाषाज्ञो नाम। सर्वेषां मृगपक्षिणां रुतं वेद्मि; तदेषा राजपुत्री मह्यं दीयताम्' इति।

ततस्तृतीयोऽभाषत—'अहं खड्गधरो नाम भुजवीर्य्यशाली क्षत्रियः। खड्गविद्याविज्ञाने अस्यां क्षितौ मे प्रतिमल्लो नास्ति। हे राजन् तदेषा तनया ते मह्यं दीयताम्' इति।

अतश्चतुर्थोऽब्रवीत्—'अहं तावत् जीवदत्तो नाम विप्रः, मम चैतादृशं विज्ञानमस्ति यत् मृतानपि जन्तून् आनीय आशु जीवतो दर्शयामि। तन्माम् एषा ते कन्यका पतिं प्रपद्यताम्' इति। एवं ब्रुवतस्तान् दिव्यवेशाकृतीन् पश्यन् राजा सुतया सह दोलारूढ इवाभवत्।

इति कथामाख्याय वेतालः राजानमब्रवीत्—'राजन् एतेषां कस्मै कन्या देया'। एतदाकर्ण्य राजा प्रत्यवादीत्—'कोऽयं गहनः प्रश्नः? शूद्राय कुविन्दाय कथं क्षत्रिया दीयते, वैश्याय च; यच्च तद्गतं मृगादिभाषाविज्ञानं तत् कस्मिन् कार्य्ये उपयुज्यते? विप्रेणापि तेन स्वकर्मप्रच्युतेन ऐन्द्रजालिकेन किम्? तस्मात् क्षत्रियायैव खड्गधराय विद्याशौर्य्यशालिने सा देया' इति।

सहसा लब्धजीवः समुत्तस्थौ। तदवलोक्य बन्धुवर्गस्य सर्वस्य 'दिष्ट्याऽयं बालको जीवति' इति सहर्षनिनादः समुदचरत्।

इति कथां समाख्याय वेतालः त्रिविक्रमसेनं नृपम् अब्रवीत्—'राजन् ब्रूहि, स योगीन्द्रः परदेहे प्रविशन् कथं वा पूर्वं प्रारुदत् किमर्थं वा अनृत्यत्' इति वेतालात् श्रुत्वा राजा तमवादीत्—'बाल्ये पितृभ्यां लालितमद्य इदं त्यजामि इति दुःखितः दुस्त्यजदैहिकस्नेहात् प्रथमं रुरोद नवं देहं प्रविश्य यौवनलाभो भवति इति हर्षात् ननर्त्त च।

१०८

चतुर्विंशकथा

अवर्णनीयसम्बन्धः

आसीत् पुरा दक्षिणापथे धर्मो नाम मण्डलेश्वरः। तस्य चन्द्रावती नाम मालवदेशभवा राज्ञी आसीत्। तस्यां कन्यैका लावण्यवती नाम प्रसूता। तस्याञ्च कन्यायां प्रदेयायां स धर्मनरपतिः राष्ट्रभेदिभिर्दायादैरुन्मूलितः पलाय्य भार्य्यया दुहित्रा च सह रात्रौ स्वराष्ट्रात् निरगात्। गच्छन् स विन्ध्याटवीमाससाद।

ततो राजा पदातिः भिल्लानां दुर्गां पल्लीमगच्छत्। वसनाभरणान्वितं स्त्रीकन्यासहितं तं बहवो दस्यवः सायुधा मुषितुं प्राधावन्। तानागच्छतो विलोक्य राजा भार्य्यासुते जगाद,—'म्लेच्छा इमे मा युवां स्पृशन्तु, एतत् गहनं वनं विशतम्' इति। ततो राज्ञी लावण्यवत्या तनयया भयात् वनमध्यं विवेश। सर्वे दस्यवः निपत्य प्रहारक्षतसर्वाङ्गं तं नृपं निजघ्नुः। वनगुल्मान्तरस्थिता राज्ञी भर्त्तारं निहतं दृष्ट्वा अन्यत् दूरं गहनं विवेश। तत्र कस्यचित् पद्मसरसस्तीरे अशोकतरुतले सा राजमहिषी चन्द्रावती सुतया लावण्यवत्या नितरां श्रान्तया भयशोकव्याकुलया सह समुपाविशत्।

तावत् अभ्यर्णनिवासो कोऽपि महामनुष्यः चण्डसिंहो नाम सपुत्रः अश्वारूढः मृगयार्थं तद्वनमभ्यगात्। स सिंहपराक्रमं नाम पुत्रं तयोः राजभार्य्यासुतयोः पादपद्धती दृष्ट्वा प्रोवाच, 'पुत्र! एते सुरखे सुभगे

पादपद्धती अनुसृत्य यदि स्त्रियो प्राप्नुवः तदा तयोरेकां यथारुचि स्वीकुरुस्व।' इत्युक्तवन्तं तं पुत्रः सिंहपराक्रमः प्रोवाच—'तात ! यस्याः सूक्ष्मौ पादौ रेखया अनया दृश्येते सा भार्य्या ममैव प्रतिभाति; बृहत्यौ यस्याः पादपद्धती दृश्येते एषा ज्येष्ठवयास्तव योग्या' इति। एतत् पुत्रवचः श्रुत्वा स चण्डसिंहः 'तथा' इति प्रतिपद्य ससुतः तां पादपद्धतिमनुसरन् शनैः ययौ। प्राप्य तत्स्थानं तां श्यामां चन्द्रावतीं राज्ञीं रूपलावण्य-विभासिनीं ददर्श; उपाययौ च सकौतुकः सह पुत्रेण ताम्। सापि तं दृष्ट्वा चौरशङ्किनी वित्रस्ता समुत्तस्थौ। अश्वावतीर्णश्चण्डसिंहस्तामुवाच—'अलं त्रासेन, आवाम् इह मृगयार्थमागतौ तत् विश्वस्य निराशङ्कं वदतं के युवाम् अरण्यमेवमुपासाते ? कथं वा इह अमनुषे वने प्रविष्टे स्थः ? इदं हि युवयोर्वपुः रत्नप्रासादवासार्हं किमिति वराङ्गनविचरणयोग्यौ चरणौ कण्टकिनीमिमां भुवम् अवतारितौ ? तदात्मवृत्तान्तं ब्रूतम्। आवयोर्हृदयं भवत्यौ एतामवस्थां गते दृष्ट्वा भृशं दूयते। अस्मिन्-श्वापदावृतेऽरण्ये वां स्थितिं द्रष्टुं न शक्नुवः' इति चण्डसिंहेनोक्ता राज्ञी निःश्वस्य लज्जाशोकाकुला शनैः स्वं वृत्तान्तमवर्णयत्। ततश्चण्डसिंहः निःस्वामिकां तां मत्वा समाश्वास्य च मधुरैर्वाक्यैरनुरञ्जयन् ससुतां चन्द्रावतीं स्वीचकार, निजां पुरीं च निनाय। ततस्तस्या राज्ञ्या सूक्ष्म-पादत्वात् चण्डसिंहसुतः सिंहपराक्रमः तां भार्य्यां व्यधात्। तत्सुतां च लावण्यवतीं राजकन्यां पादयोः बृहत्त्वात् चण्डसिंहो भार्य्याञ्चकार। सापि राज्ञी जन्मान्तरगतेव अवशा अनाथा कृच्छ्रपतिता अङ्गीचकार, किं करोतु तपस्विनी ? पूर्वप्रतिज्ञातं हि सत्यं कोऽतिवर्त्तते। एवं पाद-विपर्य्यासात् तयोः पितापुत्रयोः ते दुहितामातरौ भार्य्ये तदा श्वश्रूस्नुषे जाते। कालेन च तयोः ताभ्यां पतिभ्यां द्वयोरेव पुत्रा दुहितारश्च क्रमात् जज्ञिरे'।

इति कथामाख्याय स वेतालः तं नृपं पप्रच्छ, राजन् ! अनयोर्मातृ-दुहित्रोस्ताभ्यां पतिभ्यां पितापुत्राभ्यां ये पुत्राकन्यादयः जाताः, ते अन्योन्यं किं सम्बन्धाश्च भवन्ति'। इति वेतालवचः समाकर्ण्य बहु विमृशन् राजा किमपि वक्तुमशक्नुवन् तूष्णीक एव प्रययौ।

सप्तमोऽङ्कः

आर्य्यकचारुदत्तसंवादः

(ततः प्रविशन्ति चारुदत्तो विदूषकः चेटः प्रवहणस्थार्य्यकश्च)

आर्य्यकः—अहो! नगरात् सुदूरमपक्रान्तोऽस्मि। तत् किमस्मात् प्रवहणादवतीर्य्य वृक्षवाटिकागहनं प्रविशामि? उताहो प्रवहणस्वामिनं पश्यामि? अथ वा कृतं वृक्षवाटिकागहनेन! अभ्युपपन्नवत्सलः खलु तत्रभवानार्य्यचारुदत्तः श्रूयते; तत् प्रत्यक्षीकृत्य गच्छामि।

चारुदत्तः—सखे मैत्रेय! अवतारय वसन्तसेनाम्।

विदूषकः—किं निगडेन वद्धौ अस्याः पादौ, येन स्वयं नावतरति? (उत्थाय प्रवहणमुद्घाट्य) भोः न वसन्तसेना, वसन्तसेनः खल्वेषः [किं निअडेण वद्धा से गोड्डा जेण सअं ण ओदरेदि? भो! ण वसन्तसेणा वसन्तसेणो क्खु एसो]

चारुदत्तः—वयस्य! अलं परिहासेन! न कालमपेक्षते स्नेहः। अथवा स्वयमेवावतारयामि! (इत्युत्तिष्ठति)

आर्य्यकः—(दृष्ट्वा) अये अयमेव प्रवहणस्वामी। न केवलं श्रुतिरमणीयो दृष्टिरमणीयोऽपि। हन्त, रक्षितोऽस्मि।

चारुदत्तः—(प्रवहणमधिरुह्य दृष्ट्वा च) अये! तत् कोऽयम्! को भवान्!

आर्य्यकः—शरणागतो गोपालप्रकृतिरार्य्यकोऽस्मि।

चारुदत्तः—किं घोषादानीय योऽसौ राज्ञा पालकेन बद्धः।

आर्य्यकः—अथ किम्।

चारुदत्तः—विधिनैवोपनीतस्त्वं चक्षुर्विषयमागतः।
अपि प्राणानहं जह्यां न तु त्वां शरणागतम्॥
वर्द्धमानक! चरणान्निगडमपनय।

चेटः—यदार्य्य आज्ञापयति—(तथा कृत्वा) आर्य्य! अपनीतानि निगडानि। [जं अज्जो आणवेदि। अज्ज अवणीदाइं णिगलाइं]

आर्य्यकः—सखे चारुदत्त! अहमपि प्रणयेनेदं प्रवहणमारूढः। तत्-क्षन्तव्यम्।

चारुदत्तः—अलङ्कृतोऽस्मि स्वयंग्राहप्रणयेन भवता।

आर्य्यकः—अभ्यनुज्ञातो भवता गन्तुमिच्छामि।

चारुदत्तः—गम्यताम्।

आर्य्यकः—भवतु, अवतरामि।

चारुदत्तः—सखे नावतरितव्यम्। प्रत्यग्रापनीतसंयमनस्य भवतोऽलघु-सञ्चारा गतिः। सुलभपुरुषसञ्चारेऽस्मिन् प्रदेशे प्रवहणं विश्वासमुत्पादयति। तत् प्रवहणेनैव गम्यताम्।

आर्य्यकः—यथाह भवान्।

चारुदत्तः—क्षेमेण व्रज बान्धवान्।

आर्य्यकः—ननु मया लब्धो भवान् बान्धवः।

चारुदत्तः—यदुद्यते पालके महती रक्षा न वर्त्तते, तच्छीघ्रम् अपक्रामतु भवान्।

आर्य्यकः—एवम्, पुनर्दर्शनाय (इति निष्क्रान्तः)

चारुदत्तः—कृत्वैवं मनुजपतेर्महद्व्यलीकं
स्थातुं हि क्षणमपि न प्रशस्तमस्मिन्।
मैत्रेय! क्षिप निगडं पुराणकूपे
पश्येयुः क्षितिपतयो हि चारदृष्टया॥

(वामाक्षिस्पन्दनं सूचयित्वा) सखे मैत्रेय! वसन्तसेना-दर्शनोत्सुकोऽयं जनः। तदेहि गच्छावः।

द्वितीयोऽध्यायः

देवी-महिषासुरविग्रहः

देवासुरमभूद्युद्धं पूर्णमब्दशतं पुरा।
महिषेऽसुराणामधिपे देवाणाञ्च पुरन्दरे ॥१॥
तत्रासुरैर्महावीर्यैर्देवसैन्यं पराजितम्।
जित्वा च सकलान् देवानिन्द्रोऽभून्महिषासुरः ॥२॥
ततः पराजिता देवाः पद्मयोनिं प्रजापतिम्।
पुरस्कृत्य गतास्तत्र यत्रेशगरुडध्वजौ ॥३॥
यथावृत्तं तयोस्तद्वन्महिषासुरचेष्टितम्।
त्रिदशाः कथयामासुर्देवाभिभवविस्तरम् ॥४॥
सूर्येन्द्राग्न्यनिलेन्दूनां यमस्य वरुणस्य च।
अन्येषाञ्चाधिकारान् स स्वयमेवाधितिष्ठति ॥५॥
स्वर्गान्निराकृताः सर्वे तेन देवगणा भुवि।
बिचरन्ति यथा मर्त्या महिषेण दुरात्मना ॥६॥
एतद् वः कथितं सर्वममरारिविचेष्टितम्।
शरणञ्च प्रपन्नाः स्मो बधस्तस्य विचिन्त्यताम् ॥७॥
इत्थं निशम्य देवानां वचांसि मधुसूदनः।
चकार कोपं शम्भुश्च भ्रुकुटीकुटिलाननौ ॥८॥
ततोऽतिकोपपूर्णस्य चक्रिणो वदनात्ततः।
निश्चक्राम महत्तेजो ब्रह्मणः शङ्करस्य च ॥९॥
अन्येषाञ्चैव देवानां शक्रादीनां शरीरतः।
निर्गतं सुमहत्तेजस्तच्चैक्यं समगच्छत ॥१०॥
अतुलं तत्र तत्तेजः सर्वदेवशरीरजम्।
एकस्थं तदभून्नारी व्याप्तलोकत्रयं त्विषा ॥११॥
ततः समस्तदेवानां तेजोराशिसमुद्भवाम्।
तां विलोक्य मुदं प्रापुरमरा महिषार्दिताः ॥१२॥

शूलं शूलाद् विनिस्कृत्य ददौ तस्यै पिणाकधृक् ।
चक्रञ्च दत्तवान् कृष्णः समुत्पाद्य स्वचक्रतः ॥१३॥
अन्यैरपि सुरैर्देवी भूषणैरायुधैस्तथा ।
सम्मानिता ननादोच्चैः साट्टहासं मुहुर्मुहुः ॥१४॥
तस्या नादेन घोरेण कृत्स्नमापूरितं नभः ।
अमायतातिमहता प्रतिशब्दो महानभूत् ॥१५॥
चक्षुभुः सकला लोकाः समुद्राश्च चकम्पिरे ।
चचाल वसुधा चेलुः सकलाश्च महीधराः ॥१६॥
जयेति देवाश्च मुदा तामूचुः सिंहवाहिनीम् ।
तुष्टुवुर्मुनयश्चैनां भक्तिनम्रात्मभूर्त्तयः ॥१७॥
दृष्ट्वा समस्तं संक्षुब्धं त्रैलोक्यममरारयः ।
सन्नद्धाखिलसैन्यास्ते समुत्तस्थुरुदायुधाः ॥१८॥
आः किमेतदिति क्रोधादाभाष्य महिषासुरः ।
अभ्यधावत तं शब्दमशेषैरसुरैर्वृतः ॥१९॥
स ददर्श ततो देवीं व्याप्त लोकत्रयं त्विषा ।
पादाक्रान्त्या नतभुवं किरीटोल्लिखिताम्बराम् ॥२०॥
ततः प्रववृते युद्धं तया देव्या सुरद्विषाम् ।
शस्त्रास्त्रैर्बहुधामुक्तैरादीपितदिगन्तरम् ॥२१॥

१११

राजतरङ्गिणी

चतुर्थस्तरङ्गः

गौडानां स्वामिभक्तिः

राजा श्रीर्ललितादित्यः सार्वभौमस्ततोऽभवत् ।
प्रादेशकेश्वर स्रष्टुर्विधेर्बुद्धेरगोचरः ॥१॥
अतीन्द्रमपि माहात्म्यं राज्ञस्तस्याधितिष्ठतः ।
अयमन्योऽपि दोषोऽभूदितरक्षितिपोचितः ॥२॥

दत्त्वापि यत् स मध्यस्थं श्रीपरिहासकेशवम् ।
जघान तीक्ष्नपुरुषैस्त्रिग्राम्यां गौडपार्थिवम् ।।३।।
गौडोपजीविनामासीत् सत्त्वमत्यद्भुतं तदा ।
जहुर्ये जीवितं धीराः परोक्षस्य प्रभोः कृते ।।४।।
शारदादर्शनमिषात् काश्मीरान् सम्प्रविश्य ते ।
मध्यस्थदेवावसथं संहताः समवेष्टयन् ।।५।।
दिगन्तरस्थे भूपाले प्रविविक्षूनवेक्ष्य तान् ।
परिहासहरिं चक्रुः पूजकाः पिहितारररिम् ।।६।।
ते रामस्वामिनं प्राप्य राजतं विक्रमोर्जिताः ।
परिहासहरिभ्रान्त्या चक्रुरुत्पाट्य रेणुशः ।।७।।
तिलं तिलं तं कृत्वा च चिक्षिपुर्दिक्षु सर्वतः ।
नगरान्निर्गतैः सैन्यैर्हन्यमानाः पदे पदे ।।८।।
श्यामला रक्तसंसिक्तास्तेऽपतन् निहता भुवि ।
अञ्जनाद्रिदृषत्खण्डा धातुस्यन्दोज्ज्वला इव ।।९।।
तदीयरुधिरासारैः समभूदुज्ज्वलीकृता ।
स्वामिभक्तिरसामान्या धन्या चेयं वसुन्धरा ।।१०।।
क्व दीर्घकाललङ्घ्योऽध्वा शान्ते भक्तिः क्व च प्रभौ ।
विधातुरप्यसाध्यं तद् यद् गौडैर्विहितं तदा ।।११।।
लोकोत्तरस्वामिभक्तिप्रभावाणि पदे पदे ।
तादृशानि तदाभवन् भृत्यरत्नानि भूभृताम् ।।१२।।

११२

इट्टिलजयापीड़-संवादः

पितामह समो भूया इत्यमात्यवचःस्मरन् ।
राजा श्रीमान् जयापीडः प्राप राज्यं ततः क्रमात् ।।१।।
अथाकस्मान्महीपालः प्रजाभाग्यविपर्य्ययैः ।
त्यक्त्वा पैतामहं मार्गं ययौ पित्र्येण सोऽध्वना ।।२।।

कि दिग्जयादिभि: क्लेशै: स्वदेशादर्ज्यतां धनम् ।
इत्यर्थ्यमान: कायस्थै: स्वमण्डलमदण्डयत् ।।३।।
यत् सतां प्रशमाधायि पापस्योपदिदेश तत् ।
जयापीडस्य पाण्डित्यं प्रजापीडनशौण्डताम् ।।४।।
सर्वकालं ब्राह्मणानामहो धैर्य्यमकुण्ठितम् ।
निस्त्रिंशस्य बभूवुस्ते तस्यापि परिपन्थिन: ।।५।।
तुलमूल्यापहर्त्ता च चन्द्रभागातटेस्थित: ।
विप्राणां शतमेकोनमशृणोत् तज्जले मृतम् ।।६।।
अथ विज्ञप्तिसमये तुलमूल्यौकसो द्विजा: ।
चुक्रुशुर्जातु तस्याग्रे प्रतिहारकराहता: ।।७।।
मनुमान्धातृरामाद्या बभूवु: प्रवरा नृपा: ।
अनुभावि तदग्रेऽपि ब्राह्मणैर्न विमानना ।।८।।
सेन्द्रं स्वर्गं सशैलां क्ष्मां सनागेन्द्रं रसातलम् ।
निर्दग्धुं हि क्षणेनैव विप्रा: शक्ता: प्रकोपिता: ।।९।।
तदाकर्ण्याशु सामन्तत्यक्तपृष्ठ: क्षमापति: ।
उल्लासितैकभ्रूलेखो दर्पाद्वचनमब्रवीत् ।।१०।।
भिक्षाकणभुजो कोऽयं शठानां वो मदज्वर:
येनर्षय इव ब्रूथ प्रभावाख्यापकं वच: ।।११।।
भीमभ्रूभङ्गभीतेषु तेषु तूष्णीं स्थितेष्यथ ।
इट्टिलाख्यस्तमाह स्म ब्रह्मतेजोनिधिर्द्विज: ।।१२।।
राजन् ! युगानुरूपेण भावाभावानुवर्त्तिन: ।
शासितुस्तेऽनुसारेण न कस्मादृषयो वयम् ।।१३।।
आह स्म विश्वामित्रो वा वशिष्ठो वा तपोनिधि: ।
त्वमगस्त्योऽथवा किं स्या इति दर्पेण तं नृप: ।।१४।।
ज्वलन्निव तत: स्फुर्जत्तेजो दुष्प्रेक्ष्यविग्रह: ।
स फणीवोत्फणस्ताम्यन् कोपान्नृपतिमब्रवीत् ।।१५।।
भवान् यत्र हरिश्चन्द्रस्त्रिशङ्कुर्नहुषोऽपि वा ।
विश्वामित्रमुखेभ्योऽहं तत्रैको भवितुं क्षम: ।।१६।।
विहस्योवाच तं राजा विश्वामित्रादि कोपत: ।
हरिश्चन्द्रादयो नष्टास्त्वयि क्रुद्धे तु किं भवेत् ।।१७।।

पाणिना ताडयन्नुर्वीं ततः क्रुद्धोऽभ्यधाद्द्विजः ।
मयि क्रुद्धे क्षणादेव ब्रह्मदण्डः पतेन्न किम् ॥१८॥
तच्छ्रुत्वा विहसन् राजा कोपाद्ब्राह्मणमब्रवीत् ।
पततु ब्रह्मदण्डोऽसौ किमद्यापि विलम्बते ॥१९॥
नन्वयं पतितो आत्मेत्यथ विप्रेण भाषिते ।
राज्ञः कनकदण्डोऽङ्के वितानस्खलितोऽपतत् ॥२०॥
कृतव्रणः स तेनाङ्के विसर्पक्लिन्नविग्रहः ।
कीर्य्यमाणक्रिमिकुलः क्रकचैश्चारितैरभूत् ॥२१॥
अनुभाव्य व्यथां भाविनिरय क्लेशवर्णिकाम् ।
गणरात्रेण तं प्राणाः काङ्क्षितापगमा जहुः ॥२२
ब्रह्मदण्डकृतं दण्डं भुक्त्वा दण्डधरधियः ।
अकाण्डदण्डस्रष्टाथ ययौ दण्डधरान्तिकम् ॥२३॥
तस्यानियतचित्तस्य त्रिंशतं परिवत्सरान् ।
एवं प्रतापिनः सैकान् भूभोगो भूपतेरभूत् ॥२४॥

११३

रामचरितम्

रामपालेन वरेन्द्रभूमेरुद्धरणम्

श्रियमुद्रितलक्ष्मीकः कमलानन्दिनः स वस्तनुताम् ।
कृत्वा लोकाहरणं महाक्षये यं विधुर्बिभर्ति ॥१॥
तत्कुलदीपो नृपतिरभूद् धर्मो धामवानिवेक्ष्वाकुः
यस्याब्धि तीर्णा श्रावणो रराजापि कीर्त्तिरवदाता ॥२॥
हरिणोपासितधामा विग्रहपालः किलाभवद्राजा ।
नतभूभृतपंक्तिरथो गोत्रे रत्नाकरेऽमुष्मिन् ॥३॥
सहसावितरर्णाजितकर्णः क्षौणीं यौवनश्रियोद्वहे ।
अश्रान्तदानधाराविश्रयो योभूद्वृषानुचरः ॥४॥

अथ तस्य महीपालः सुरपालोऽपि पुरुषोत्तमो रामः ।
अपि लक्ष्मणोऽपि शत्रुघ्नलक्ष्मणो जज्ञिरे तनयाः ।।५।।
प्रथममुपरते पितरि महीपाले भ्रातरि क्षमाभारम् ।
विभ्रत्यनीतिकारम्भरते रामाधिकारितां दधति ।।६।।
मांसभुजोच्चैर्दशकेन जनकभूर्दस्युनोपधिव्रतिना ।
दिव्याह्वयेन सीता वासालंकृतिरहारि कान्तास्य ।।७।।
लोकान्तरप्रणयिनो दुर्नयभाजोग्रजन्मनो व्यसनात् ।
पतितान्धकारवत्यनुभावादुदहारि गोतमी तेन ।।८।।
हत्वा राजप्रवरं भूयो भूमण्डलं गृहीतवतः ।
स निरास्थदस्त्रकलया सहस्रदोर्विद्विषः स्वास्थ्यम् ।।९।।
त्रस्तानुजतनुजस्य च भीमस्य विवरप्रहरकृतः ।
साभिख्यया वरेन्द्री क्रियाक्षमस्य खलु रक्षणीयाभूत् ।।१०।।
अथ धृत्यमर्षगर्वोच्छलदुत्साहोयमुन्मिलत् पुलकः ।
रामो महानुभावोऽपि वैरिविजयोद्यमञ्चक्रे ।।११।।
तस्य महाबाहिन्यां गुप्तायां तरणिसम्भवेनाभूत् ।
द्विषमभिषेणयतो मुखरितदिक्कोलाहलः समुत्तारः ।।१२।।
सहसा विघटनया जीवग्राहग्राहिताहितप्रवरम् ।
स्फुरदसमधामसम्पत्तिमीयमानबलसम्बाधम् ।।१३।।
सम्यगनुगतरसाशेनाप्रथमसहोदरेण रामेण ।
भीमः स सिन्धुरगत्तोरणं.रचयता किलाबन्धि ।।१४।।
अथ बहुतरसादृत्या युक्तो रामेण वित्तपालस्य ।
सूनोरभ्यासे सहसा सौरेशितनयः प्रैषि ।।१५।।
रामेणोचितरूपा कापि दशास्योहिता विपद्घोरा ।
स्वशिरश्छेदव्यतिकरमदर्शदेष स्वयं हि दृशा ।।१६।।
निहतकुटुम्बस्य पुरो दारुणमास्कन्दनं किमपि दधतः ।
धृतचन्द्रहासधाम्नो लङ्काराजः कृतोऽस्य वधः ।।१७।।
कर्षन् धनञ्जयाप्तां ताञ्च शुचिमयोनिजां प्रजाजननीम् ।
स चिराय चरितरक्षोभुवमिष्टतमामुरीचक्रे ।।१८।।

सेनराजविजयसेनस्य राज्यकाले उमापतिधरकृत-प्रशस्तिः

लक्ष्मीवल्लभशैलजादयितयोरद्वैतलीलागृहं
प्रद्युम्नेश्वरशब्दलाञ्छनमधिष्ठानं नमस्कुर्महे ।
यत्रालिङ्गनभङ्गकातरतया स्थित्वान्तरे कान्तयो-
र्देवीभ्यां कथमप्यभिन्नतनुताशिल्पेऽन्तरायः कृतः ।।१।।
यत्सिंहासनमीश्वरस्य कनकप्रायं जटामण्डलं
गङ्गाशीकरमञ्जरीपरिकरैर्यच्चामरप्रक्रिया ।
श्वेतोत्फुल्लफणाञ्चलः शिवशिरःसन्दानदामोरग-
श्छत्रं यस्य जयत्यसावचरमो राजा सुधादीधितिः ।।२।।
वंशे तस्यामरस्त्रीविततरतकलासाक्षिणो दाक्षिणात्य-
क्षोणीन्द्रैर्वीरसेनप्रभृतिभिरभितः कीर्त्तिमद्भिर्बभूवे ।
यच्चारित्रानुचिन्तापरिचयशुचयः सूक्तिमाध्वीकधाराः
पाराशर्य्येण विश्वश्रवणपरिसरप्रीणनाय प्रणीताः ।।३।।
तस्मिन् सेनान्ववाये प्रतिसुभटशतोत्सादनब्रह्मवादी
स ब्रह्मक्षत्रियाणामजनि कुलशिरोदाम सामन्तसेनः ।
उद्गीयन्ते यदीयाः स्खलदुदधिजलोल्लोलशीतेषु सेतोः
कच्छान्तेष्वप्सरोभिर्दशरथतनयस्पर्द्धया युद्धगाथाः ।।४।।
गृहाद्गृहमुपागतं व्रजति पत्तनं पत्तना-
द्वनाद्वनमनुद्रुतं भ्रमति पादपं पादपात् ।
गिरेर्गिरिमधिश्रितन्तरति तोयनिधिन्तोयधे-
र्यदीयमरिसुन्दरीसरकपृष्ठलग्नं यशः ।।५।।
दुर्वृत्तानामयमरिकुलाकीर्णकर्णाटलक्ष्मी-
लुण्टाकानां कदनमतनोत्तादृगेकाङ्गवीरः ।
यस्मादद्याप्यविहतवसामान्समेदःसुभिक्षा-
हृष्यत् पौरस्त्यजति न दिशं दक्षिणां प्रेतभर्त्ता ।।६।।

उद्गन्धीन्याज्यधूमैर्मृगशिशुरसिताखिन्नवैखानसस्त्री-
स्तन्यक्षीराणि कीरप्रकरपरिचितब्रह्मपारायणानि ।
येनासेव्यन्त शेषे वयसि भवभयास्कन्दिभिर्मस्करीन्द्रैः
पूर्णोत्सङ्गानि गङ्गापुलिनपरिसरारण्यपुण्याश्रमाणि ॥७॥
अचरमपरमात्मज्ञानभीष्मादमुष्मा-
न्निजभुजमदमत्तारातिमाराङ्कवीरः ।
अभवदनवसानोद्भिन्ननिर्णिक्ततत्तद्-
गुणनिवहमहिम्नां वेश्म हेमन्तसेनः ॥८॥
महाराज्ञी यस्य स्वपरनिखिलान्तःपुरवधू-
शिरोरत्नश्रेणीकिरणसरणिस्मेरचरणा ।
निधिः कान्तेः साध्वीव्रतविततनित्योज्ज्वलयशा
यशोदेवी नाम त्रिभुवनमनोज्ञाकृतिरभूत् ॥९॥
ततस्त्रिजगदीश्वरात् समजनिष्ट देव्यास्ततोऽ-
प्यरातिबलशातनोज्ज्वलकुमारकेलिक्रमः ।
चतुर्जलधिमेखलावलयसीमविश्वम्भरा-
विशिष्टजयसान्वयो विजयसेन-पृथ्वीपतिः ॥१०॥
गणयतु गणशः को भूपतींस्ताननेन
प्रतिदिनरणभाजा ये जिता वा हता वा ।
इह जगति विषेहे स्वस्य वंशस्य पूर्वः
पुरुष इति सुधांशौ केवलं राजशब्दः ॥११॥
त्वं नान्यवीरविजयीति गिरः कवीनां
श्रुत्वाऽन्यथामननरुढनिगूढरोषः ।
गौडेन्द्रमद्रवदपाकृत कामरूप-
भूपं कलिङ्गमपि यस्तरसा जिगाय ॥१२॥
शूरंमन्य इवासि नान्य किमिह स्वं राघव श्लाघसे
स्पर्द्धां वर्द्धन मुञ्च वीर विरतो नाद्यापि दर्पस्तव ।
इत्यन्योन्यमहर्निशप्रणयिभिः कोलाहलैः क्ष्माभुजां
यत्कारागृहयामिकैर्नियमितो निद्रापनोदक्लमः ॥१३॥

पाश्चात्यचक्रजयकेलिषु यस्य यावद्
गङ्गाप्रवाहमनुधावति नौवितानें ।
भर्गस्य मौलि-सरिदम्भसि भस्मपङ्क-
लग्नोज्झितेव तरिरिन्दुकला चकास्ति ॥१४॥

दिक्शाखामूलकाण्डं गगनतलमहाम्भोधिमध्यान्तरीयं
भानोः प्राक्प्रत्यगद्रिस्थितिमिलदुदयास्तस्य मध्याह्नशैलम् ।
आलम्बस्तम्भमेकं त्रिभुवनभवनस्यैकशेषं गिरीणां
स प्रद्युम्नेश्वरस्य व्यधित वसुमतीवासवः सौधमुच्चैः ॥१५॥

प्रासादेन तवामुनैव हरितामध्वा निरुद्धो मुधा
भानोऽद्यापि कृतोऽस्ति दक्षिणदिशः कोणान्तवासी मुनिः ।
अन्यामुच्छ्रपथोऽयमृच्छतु दिशं विन्ध्योप्यसौ वर्द्धतां
यावच्छक्ति तथापि नास्य पदवीं सौधस्य गाहिष्यते ॥१६॥

स्रष्टा यदि स्रक्ष्यति भूमिचक्रे
सुमेरुमृत्पिण्डविवर्त्तनाभिः ।
तदा घटः स्यादुपमानमस्मिन्
सुवर्णकुम्भस्य तदर्पितस्य ॥१७॥

बिलेशयविलासिनीमुकुटकोटिरत्नाङ्कुर-
स्फुरत्किरणमञ्जरीच्छुरितवारिपूरं पुरः ।
चखान पुरवैरिणः स जलमग्नपौराङ्गना-
स्तनैणमदसौरभोञ्चलितचञ्चरीकं सरः ॥१८॥

प्रस्तोतुमस्य परितश्चरितं क्षमः स्यात्
प्राचेतसो यदि पराशरनन्दनो वा ।
तत्कीर्त्तिपूरसुरसिन्धुविगाहनेन
वाचः पवित्रयितुमत्र तु नः प्रयत्नः ॥१९॥

यावद्वास्तोस्पतिसुरधुनी भूर्भुवः स्वः पुनीते
यावच्चान्द्री कलयति कलोत्तंसतां भूतभर्त्तुः ।
यावच्चेतो रमयति सतां श्वेतिमानं त्रिवेदी
तावत्तासां रचयतु सखी तत्तदेवास्य कीर्त्तिः ॥२०॥

निर्णिक्तसेनकुलभूपतिमौक्तिकानाम्
अग्रन्थिलग्रथनपक्ष्मलसूत्रवल्लिः ।
एषा कवेः पदपदार्थविचारशुद्ध-
बुद्धेरुमापतिधरस्य कृतिः प्रशस्तिः ।।२१।।
धर्मप्रणप्ता मनदासनप्ता बृहस्पतेः सूनुरिमां प्रशस्तिम् ।
चखान वारेन्द्रकशिल्पिगोष्ठीचूडामणी राणकशूलपाणिः ।।२२।।

११५

नैषधचरितम्

एकविंशः सर्गः

नारायणस्तुतिः

छद्ममत्स्यवपुषस्तव पुच्छास्फालनाज्जलमिवोद्धतमब्धेः ।
श्वैत्यमेत्य गगणाङ्गनसङ्गादाविरस्ति विबुधालयगङ्गा ।।१।।
भूरिसृष्टिधृतभूवलयानां पृष्ठसीमनि किणैरिव चक्रैः ।
चुम्बितावतु जगत् क्षितिरक्षाकर्मठस्य कमठस्तवमूर्त्तिः ।।२।।
दिक्षु यत्क्षुरचतुष्टयमुद्रामम्ब्रवैमि चतुरोऽपि समुद्रान् ।
तस्य पोत्रिवपुषस्तव दंष्ट्रा तुष्टयेऽस्तु मम वास्तु जगत्याः ।।३।।
दानवौघगहनप्रभवस्त्वं सिंह ! मामव रवैर्घनघोरैः ।
वैरिदारि-दिविषत्सुकृतास्त्रग्रामसम्भवभवन्मनुजार्द्धः ।।४।।
स्वेन पूर्य्यत इयं सकलाशा भो बले ! न मम किं भवतेति ।
त्वं बटुः कपटवाचि पटीयान् देहि वामन ! मनःप्रमदं नः ।।५।।
क्षत्रजातिरुदियाय भुजाभ्यां या तवैव भुवनं सृजतः प्राक् ।
जामदग्न्यवपुषस्तव तस्यास्तौ लयार्थमुचितौ विजयेताम् ।।६।।
पांशुला बहुपतिर्नियतं या वेधसाऽरचि रुषा नवखण्डा ।
तां भुवं कृतवतो द्विजभुक्तां युक्तकारितरता तव जीयात् ।।७।।

उद्भवाजतनुजादज ! कामं विश्वभूषण ! न दूषणमत्र।
दूषणप्रशमनाय समर्थं येन देव ! तव वैभवमेव ।।८।।
नो ददासि यदि तत्त्वधियं मे यच्छ मोहमपि त्वं रघुवीर !
येन रावणचमूर्युधि मूढा त्वन्मयं जगदपश्यदशेषम् ।।९।।
क्रौञ्चदुःखमपि वीक्ष्य शुचा यः श्लोकमेकमसृजत् कविराद्यः ।
स त्वदुत्थकरुणः खलु काव्यं श्लोकसिन्धुमुचितं प्रबबन्ध ।।१०।।
ते हरन्तु दुरितव्रततिं मे यैः स कल्पविटपी तव दोर्भिः ।
छद्मयादवतनोरुदपाटि स्पर्द्धमान इव दानमदेन ।।११।।
प्राणवत् प्रणयिराध ! न राधापुत्रशत्रुसखिता सदृशी ते ।
श्रीप्रियस्य सदृगेव तव श्रीवत्समात्महृदि धर्त्तुमजस्रम् ।।१२।।
रेवतीश ! सुषमा किल नीलस्याम्बरस्य रुचिरा तनुभासा ।
कामपाल ! भवतः कुमुदाविर्भावभावितरुचेरुचितैव ।। १३।।
पाञ्चजन्यमधिगत्य करेणापां च जन्यमसुरानिव वक्षि ।
चेतनाः स्थ किल पश्यत किं नाचेतनोऽपि मयि मुक्तविरोधः ।।१४।।
आप्तकाम ! सृजसि त्रिजगत् किं किं भिनत्सि यदि निर्मितमेव ।
पासि चेदमवतीर्य मुहुः किं स्वात्मनापि यदवश्यविनाश्यम् ।।१५।।
धर्मबीजसलिला सरिदङ्घ्रावर्थमूलमुरसि स्फुरति श्रीः ।
कामदैवतमपि प्रसवस्ते ब्रह्म मुक्तिदमसि स्वयमेव ।।१६।।
भक्तिभाजमनुगृह्य दृशा मां भास्करेण कुरु वीततमस्कम् ।
अर्पितेन मम नाथ ! न तापं लोचनेन विधुना विधुनासि ।।१७।।
लङ्घयन्नहरहर्भवदाज्ञाम् अस्मि हा विधिनिषेधमयीं यः ।
दुर्लभं स तपसापि गिरैव त्वत्प्रसादमहमिच्छुरलज्जः ।।१८।।
विश्वरूप ! कृतविश्व ! कियत्ते वैभवाद्भुतमणौ हृदि कुर्वे ।
हेम नह्यति कियन्निजचीरे काञ्चनाद्रिमधिगत्य दरिद्रः ।।१९।।

दशावतारस्तोत्रम्

प्रथमः सर्गः

श्रीगीतगोविन्दम्

प्रलयपयोधिजले धृतवानसि वेदं
विहितवहित्रचरित्रमखेदम् ।
केशव धृतमीनशरीर
जय जगदीश हरे ।।१।।
क्षितिरतिविपुलतरे तिष्ठति तव पृष्ठे
धरणिधारणकिणचक्रगरिष्ठे ।
केशव धृतकूर्मशरीर
जय जगदीश हरे ।।२।।
वसति दशनशिखरे धरणी तव लग्ना
शशिनि कलङ्ककलेव निमग्ना ।
केशव धृतशूकररूप
जय जगदीश हरे ।।३।।
तव करकमलवरे नखमद्भुतशृङ्गं
दलितहिरण्यकशिपुतनुभृङ्गम् ।
केशव धृतनरहरिरूप
जय जगदीश हरे ।।४।।
छलयसि विक्रमणे बलिमद्भुतवामन
पदनखनीरजनितजनपावन ।
केशव धृतवामनरूप
जय जगदीश हरे ।।५।।
क्षत्रियरुधिरमये जगदपगतपापं
स्नपयसि पयसि शमितभवतापम् ।
केशव धृतभृगुपतिरूप
जय जगदीश हरे ।।६।।

वितरसि दिक्षु रणे दिक्पतिकमनीयं
दशमुखमौलिर्वालं रमणीयम्।
केशव धृतरामशरीर
जय जगदीश हरे।।७।।
वहसि वपुषि विशदे वसनं जलदाभं
हलहतिभीतिमिलितयमुनाभम्।
केशव धृतहलधररूप
जय जगदीश हरे।।८।।
निन्दसि यज्ञविधेरहह श्रुतिजातं
सदयहृदयर्दाशतपशुघातम्।
केशव धृतबुद्धशरीर
जय जगदीश हरे।।९।।
म्लेच्छनिवहनिधने कलयसि करवालं
धूमकेतुमिव किमपि करालम्।
केशव धृतकल्किशरीर
जय जगदीश हरे।।१०।।
श्रीजयदेवकवेरिदमुदितमुदारं
शृणु सुखदं शुभदं भवसारम्।
केशव धृतदशविधरूप
जय जगदीश हरे।।११।।

११७

शुकसप्तति

कलहप्रियाख्यानम्

(४२)

अस्ति देउलाख्यो ग्रामः। तत्र रार्जासहो नाम राजपुत्रः। तद्-भार्य्या कलहप्रियेति विश्रुता। एकस्मिन् काले सा भर्त्रा सार्द्धं कलहं विधाय पुत्रद्वयोपेता पितुर्गृहं प्रति चलिता। सा च कोपवशात् पत्तनानि वहूनि वनानि च वहूनि अतिक्रम्य मलयपार्श्वस्थमहाकाननं गता।

गहने गता सा कलहप्रिया व्याघ्रमेकं ददर्श। स च व्याघ्रस्तां सपुत्रां दृष्ट्वा पुच्छेन भूमिमाहत्य धावितः। सा व्याघ्रमागच्छन्तं दृष्ट्वा धाष्टर्यात् पुत्रौ चपेटया हत्वा जगाद—कथम् एकैकशो व्याघ्रभक्षणाय कलहं कुरुथः। अयमेकस्तावद् विभज्य भुज्यताम्। पश्चादन्यो द्वितीयः कश्चिल्लक्ष्यते। इति श्रुत्वा व्याघ्रमारी काचिदियम् इति मत्वा व्याघ्रो भयाकुलचित्तो नष्टः।

तं दृष्ट्वा कानने व्याघ्रं नष्टं जातं भयाकुलम्।
मृगधूर्त्तो हसन्नाह व्याघ्रो नष्टः कुतो भयात्।।

व्याघ्रः—'गच्छ गच्छ जम्बुक त्वमपि गूढ़प्रदेशम्। यतो व्याघ्र-मारीति या शास्त्रे श्रूयते तयाहं हन्तुमारब्धः, परं गृहीतकरजीवितो नष्टः शीघ्रं तदग्रतः इति।

मृगधूर्तः—व्याघ्र! त्वया महत् कौतुकमावेदितम् यत् मांसपिण्डाद् मानुषादपि विभेषि।

व्याघ्रः—प्रत्यक्षमेव मया सा आत्मपुत्रौ एकैकशो मामत्तुं कलहाय-मानौ चपेटया घ्नन्ती दृष्टा।

जम्बुकः—स्वामिन्! यत्र तिष्ठति सा धूर्त्ता तत्र गम्यताम्। यदि तव तत्र गतस्य सा सम्मुखमपीक्षते तदा मम त्वदीयवेला स्मरणीया।

व्याघ्रः—शृगाल! यदि त्व मां मुक्त्वा यासि तदा वेलापि अवेला स्यात्।

जम्बुकः—यद्येव तर्हि मां निजगले वद्धा चल शीघ्रम्। अथ स व्याघ्रस्तथा कृत्वा काननं ययौ। व्याघ्रमारी अपि प्राप्ता पुत्रसहिता। तथा तया व्याघ्रमार्य्या जम्बुकम् आक्षिपन्त्या अङ्गुल्या तर्जयन्त्या ऊचे—

रे रे धूर्त्त त्वया दत्तं मह्यं व्याघ्रत्रयं पुरा।
विश्वस्याद्यैकमानीय कथं यासि वदाधुना।।
इत्युक्त्वा धाविता तूर्णं व्याघ्रमारी भयङ्करा।
व्याघ्रोऽपि सहसा नष्टो गलवद्धशृगालकः।।

विप्रभूतकथा

(४३)

अस्ति वत्सोम नाम नगरम्। तत्र विद्वान् केशवनामा दरिद्रो ब्राह्मणो निवसति। तस्य च प्रिया करगराभिधाना यथार्थनाम्नी सर्व-जन्तूद्वेगकारिणी। तद्द्वारदेशवृक्षस्थितो भूतस्तस्या करगराया भयात् पलाय्य अटव्यां गतः। ब्राह्मणोऽपि तस्या उद्वेगाद् देशान्तराभिमुखोऽभूत्। सोऽपि च तेन भूतेन दृष्टो जल्पितश्च—मार्गश्रान्तस्त्वम् तेन त्वयाद्य ममातिथिना भाव्यम् इति।

विप्रेण भीरुणा उक्तम्—यदातिथ्यं करोषि तद्विधेहि शीघ्रम् इति। भूतेन उक्तम्—न त्वया भेतव्यम्। त्वं मम स्वामी यतोऽहं त्वद्गृहद्वार-वृक्षस्थो भूतः करगराभयेन इहागतः। ततस्तव निजस्वामिनो गुणवदुप-कर्त्तव्यमेव। तस्मात्त्वं द्विज मृगावतीं राजधानीं मदनभूपतिसनाथां गच्छ। तत्र चाहं तत् पुत्रीं मृगलोचनां ग्रहीष्ये। सा चान्यैः मान्त्रिकैः नीरुजा न भविष्यति। त्वयि समागते तव दर्शनादेवाहं ताम् त्यक्ष्यामि। ततः परं तु मन्त्रवादो न विधेयः इति भणित्वा सोऽपि भूतो गत्वा तां राजपुत्रीं जग्राह। विप्रोऽपि तत्र ययौ। राजकुलं गतो विप्रः अनुष्ठानसामग्रीं विदधे। ततो भूत इयं मुक्तेति उक्त्वा तां त्यक्त्वा जगाम। ब्राह्मणाय राज्ञा सुता राज्यार्द्धञ्च प्रदत्तम्। केशवोऽपि पूर्णमनोरथो बभूव।

स करगरापतिः राजकन्यया सार्द्धं राजलक्ष्मीं भुङ्क्ते। अत्रान्तरे स भूतः कर्णावतीं गत्वा राज्ञो शत्रुघ्नस्य भार्य्यां सुलोचनां जग्राह। सा मदनस्य पितृष्वसा। सा चात्यर्थं पीड़िता जीवितशेषा अभूत्। शत्रुघ्नः तं ब्राह्मणं केशवमामन्त्रयामास। करगरापतिः अगन्तुकामोऽपि सन् भार्य्या-नुरोधतो जगाम। तत्र गतः सम्मानितो महीभूजा शत्रुघ्नेन गतः सुलोचना-वेश्मनि। स च भूतस्तमायान्तं दृष्ट्वा परुषैर्वाक्यैः तर्जयन्नित्याह—"यद् मया प्रतिपन्नम् तद् एकदेशे कृतम्। अधुना तु विप्र त्वया आत्मा रक्षणीय इति।

तदा कालवेदी स द्विजः कृताञ्जलिर्भूत्वा तत्कर्णमाश्रित्य जगाद—प्राप्ता करगरा भूत पृष्ठलग्नात्र मेऽधुना इति।

श्रुत्वैतद्वचनं भीतो भूतो विस्मितमानसः।
यामीति ब्राह्मणं प्रोच्य पात्रं त्यक्त्वा जगाम तत ।।

तदा भार्य्यायाम् स्वस्थीभूतायाम् तेन राज्ञा शत्रुघ्नेन सत्कृतः स ब्राह्मणो मृगवतीनगरं ययौ।

११६

शकटालकथा

(४८)

पाटलीपुरपट्टने सार्वभौमो नन्दो नाम राजाभूत्। शकटालस्तस्य नृपतेः सचिवाग्रणीरभूत्। तद्बुद्धिविभवाक्रान्ताश्च भूपालाः सर्वेऽपि करदा अभवन्।

स च राजा धर्मनाशकं कुर्वन् निर्द्रव्यां च मेदिनीं विदधानो निषिद्धो मन्त्रिणा। ततस्तेनापि मूर्खेण राज्ञा सचिवोऽवटे निक्षिप्तः। स च सपुत्रस्तत्र चिरं तस्थौ। ततः शकटाले महामात्ये तत्रस्थे सर्वत्र मृतो मृत इति वार्त्ताभूत्।

ततो वङ्गालनाथेन तत्परीक्षार्थम् आत्मीयपुरुषा घोटिकाद्वयं समर्प्य नन्दपार्श्वे प्रेषिताः। यदेतयोर्मध्यात् का माता का च पुत्री इति ज्ञात्वा समागन्तव्यम्। सर्वलक्षणसम्पूर्णे सदृशे घोटिके तानि च लक्षणानि शालिहोत्रज्ञातव्यानि। यदा च कोऽपि नन्दराज्ये घोटिकानिर्णयं कर्त्तुं न क्षमस्तदा नन्दो राजा व्यचिन्तयत्, शकटालं विनाहं परिभवास्पदं जातः इति।

विचिन्त्यैवं दण्डपाशिकमब्रवीत्—'शकटालकुले कश्चित् कूपगतो विद्यते न वा' इति। तेनोक्तम्, 'कश्चिदस्ति परं व्यक्तितो न ज्ञायते। यतः पूर्वोद्दिष्टं भक्तं कश्चित् कूपगतो गृह्णाति' इति। तं च मन्त्रिणम् कूपादाकृष्य सम्मान्य राजसमीपे नीतवान्।

मन्त्रिणोक्तम्—स्वामिन् किं विधेयं तदादिश। राज्ञोक्तम्—'अस्य वड़वायुगलस्य मध्ये का माता का च पुत्री इति सन्देहममीषां छलात्मनां दूतानां शीघ्रं छिन्धि' इति।

ततो मन्त्रिणा तद् वड़वायुगं सपर्य्याणं कारयित्वा बाह्याल्याम् अतिबाह्य पर्य्याणरहितं विधाय श्रान्तं सम्मोचितम्। तदनु तद्युगलं च मातृसुताविचेष्टितं चकार। माता जिह्वया सुतां लिलेह सुता च तां प्रति अतिवत्सलाभूत्। ततः मन्त्रिणा मातृसुताविशेषो राज्ञोऽग्रे निवदितः। ततश्च शकटालः परां लक्ष्मीं प्रसिद्धिं च लेभे।

१२०

ब्राह्मणचर्मकारसंवादः

(५५)

आसीत् चर्मकूटे ग्रामे द्विजः श्रीधरो नाम। तत्रैव निवसति स्म चन्दनाख्यचर्मकारः। तत्पार्श्वात् श्रीधरेण उपानहयुगलं कारितम्। चर्मकारोऽपि नित्यमेव द्रव्यं पणं वा याचते। विप्रोऽपि वदति—त्वां हृष्टचित्तं करिष्ये। एव सुमहान् कालः ययौ। स विप्रोऽन्यदा चर्मकारेण विधृतः। एतस्मिन्नन्तरे ग्रामपालस्य गृहे सुतो जातः। ततो द्विजः छलान्वेषी सन् प्राह—चर्मकृन्मया पूर्वमुक्तं त्वां हृष्टचित्तं करिष्यामि। तदस्मिन् सुते जाते त्वं हृष्टचित्तो न वेति। तच्छ्रुत्वा चर्मकारो व्यचिन्तयत् —यदि ब्रूवे नाहं हृष्टचित्त इति तदा राज्ञा ग्राह्योऽस्मि। अन्यथा च द्रव्यं याति। ततस्तेनोक्तम् 'हृष्टचित्तोऽहं जातः' इति। ततो द्विजश्छलेनात्मानं विमुच्य गतः।

नवमोपाख्यानम्

कमलाकरस्य विद्यार्जनम्

विक्रमे राज्यं कुर्वति त्रिविक्रमो बभूव पुरोहितः। तस्य त्रिविक्रमस्य पुत्रः कमलाकरः। स पितुः प्रसादात् घृतौदनं भुक्त्वा वस्त्र-भूषण-ताम्बुलादिना शरीरसम्पुष्टो विषयसुखमनुभवन् तिष्ठति स्म। एकदा पित्रोक्तम्, रे पुत्र! ब्राह्मणजन्म प्राप्य त्वया कथमेवं स्थीयते स्वेच्छावृत्त्या। अयमात्मा जन्मशतं नानायोनिं प्राप्नोति। ब्राह्मणकुले जन्म महता पुण्येन लभ्यत। तल्लब्ध्वाऽपि त्वं दुष्टाचारो जातः। सर्वदा वहिरेव वससि, भोजनकाले गृहमायासि। अनुचितमेव त्वया क्रियते। तवायं विद्याभ्यासकालः। अस्मिन् काले विद्याभ्यासं न करोषि चेत् उत्तरत्र महान् सन्तापो भविष्यति।

येषां न विद्या न तपो न दानं
न चापि शीलं न गुणो न धर्मः।
ते मर्त्यलोके भुवि भारभूता
मनुष्यरूपेण मृगाश्चरन्ति ॥
किं कुलेन विशालेन विद्याहीनस्य देहिनः।
अकुलीनोऽपि यो विद्वान् सर्वैरेव स पूज्यते ॥

रे पुत्र! यावदहं जीवामि, तावत् त्वया विद्यैवाभ्यसनीया। अभ्यस्ता विद्या तव सकलमपि बन्धुकृत्यं करिष्यति। उक्तञ्च—

मातेव रक्षति पितेव हिते नियुङ्क्ते
भार्य्येव चाभिरमयत्यपनीय खेदम्।
कीर्त्तिञ्च दिक्षु वितनोति करोति वित्तं
किं किं न साधयति कल्पलतेव विद्या ॥

एवं तत् पितृवचनं श्रुत्वा पश्चात्तापयुक्तः कमलाकरो "यदाहं सर्वज्ञो भविष्यामि तदास्य पितुर्मुखं द्रक्ष्यामि" इत्युक्त्वा काश्मीरदेशं जगाम।

तत्र चन्द्रमौलिभट्टोपाध्यायसमीपं गत्वा दण्डवत् प्रणम्योक्तवान्, भो स्वामिन्! अहं मूर्खः, भवतां नामधेयं श्रुत्वा विद्याभ्यासार्थमागतः। मयि कृपां विधाय यथा विद्या भवति तथा विधेयं श्रीमद्भिरिति पुनर्दण्डवत् प्रणाममकरोत्। ततस्तैरङ्गीकृतम्। अहर्निशं च तेषां शुश्रूषामकरोत्।

गुरुशुश्रूषया विद्या पुष्कलेन धनेन वा।
अथवा विद्यया विद्या चतुर्थेनोपपद्यते।।

एव शुश्रूषां कुर्वतो महान् कालो गतः। एकदा उपाध्यायस्तस्योपरि कृपां विधाय सिद्धसारस्वतमन्त्रोपदेशं कृतवान्। तेनोपदेशेन सर्वज्ञो भूत्वा स कमलाकर उपाध्यायस्यानुज्ञां गृहीत्वा स्वनगरमगमत्।

१२२

त्रयोदशोपाख्यानम्

विक्रमकृत-ब्राह्मणरक्षा

एकदा विक्रमो राजा राज्यभारं मन्त्रिवर्गे निधाय स्वयं योगिवेशेन पृथ्वीपर्यटनं कर्त्तुमुद्यतः। ग्रामे एकरात्रिं नयति, नगरे पञ्चरात्रीर्गमयति। एवं परिभ्रमन्नेकदा नगरमेकमगमत्। तन्नगरसमीपस्थित नदीतटे देवालय एक आसीत्। तस्मिन् देवालये सर्वे महाजनाः पौराणिकात् पुराणं शृण्वन्ति। राजापि नद्यां स्नात्वा देवालयं गत्वा देवं नमस्कृत्य महाजन-समीपे उपविष्टः। तस्मिन् समये पौराणिकाः पुराणवाक्यानि पठन्ति।

श्रूयतां धर्मसर्वस्वं यदुक्तं ग्रन्थकोटिभिः।
परोपकारः पुण्याय पापाय परपीडनम्।।
चतुःसागरपर्यन्तां यो दद्याद्वसुधामिमाम्।
यश्चाभयं च भूतेभ्यस्तयोरभयदोऽधिकः।।
यदि प्राण्युपकाराय देहोऽयं नोपयुज्यते।
ततः किं जन्मना ब्रूहि वृथैव क्रियते नृभिः।।

एवं पुराणकथनसमये कश्चिद्वृद्धो ब्राह्मणः पत्न्या सह नदीमुत्तरन् महा-पूरेण नीयमानो हाहाकारं कुर्वन् नदीमध्ये महाजनान् प्रति वदति—

भो भो महाजनाः धावध्वम्, धावध्वम्, वृद्धः सपत्नीको ब्राह्मणोऽहं नदीप्रवाहेण बलात् नीयमानः। कोऽपि सत्त्वाधिको धार्मिकः मम सपत्नीकस्य जीवनदानं ददातु। जलेनोह्यमानस्य दीनध्वनिं श्रुत्वा महाजनाः सर्वेऽपि सकौतुकं पश्यन्ति। परं न कोऽपि नदीमध्ये प्रविश्य प्रवाहादपनेतुं तस्य अभयं प्रयच्छति।

ततो विक्रमो राजा मा भैषीरिति तस्याभयं दत्त्वा नदीमध्ये प्रविश्य पत्न्या सह तं ब्राह्मणं महापूरादाकृष्य तटमानीतवान्। ब्राह्मणोऽपि स्वस्थः सन् राजानमवदत्, भो महासत्त्व ! ममैतच्छरीरं पूर्वं मातापितृभ्यामुत्पादितम्। इदानीं त्वत्सकाशात् द्वितीयं जन्म प्राप्तम्। अतः प्राणदानान्महोपकारिणस्तव किमपि प्रत्युपकारं न करिष्यामि चेत्तर्हि मम जीवितं व्यर्थं स्यात्। यत् कृच्छ्रचान्द्रायणादिना किमपि सुकृतमुपार्जितमस्ति तत् सर्वं गृहाणेत्युक्त्वा तत् पुण्यं राज्ञे समर्प्याशिषं दत्त्वा पत्न्या सह निजस्थानं गतः।

१२३

चतुर्विंशोपाख्यानम्

पुत्रेषु पितृसम्पद्वण्टनम्

विक्रमादित्यस्य बिषये पुरन्दरपुरी नाम नगरी बभूव। तत्र महाधनिकः कश्चिद् वणिगासीत्। स चतुरः पुत्रानाहूयावादीत्, भोः पुत्राः मयि मृते चतुर्णामेकत्रावस्थानं भवति वा न वा' पश्चाद्विवादो भविष्यति, तर्हि जीवन्नेव भवतां चतुर्णां ज्येष्ठानुक्रमेण भागं करोमि। अथ चतुर्णां भागं कृत्वा च मञ्चाधस्ताच्चत्वारो भागाः मया निःक्षिप्ता सन्ति, ज्येष्ठकनिष्ठभागक्रमेण गृह्णीध्वम्। तथा च तैरङ्गीकृतम्।

ततस्तस्मिन् परलोकं गते भ्रातरश्चत्वारो मासमेकत्र स्थिताः। ततस्तेषां स्त्रीणां परस्परं कलहो जातः। तदनन्तरं तैर्विचारितं, किमर्थं कोलाहलः क्रियते ? पित्रा जीवतैव पूर्वं चतुर्णां विभागः कृतोऽस्ति।

तन्मञ्चाधःस्थितं विभागक्रमं गृहीत्वा विभक्ताः सन्तः सुखेन तिष्ठाम इत्युक्ता यावन्मञ्चाधः खनन्ति तावच्चतुर्णां पात्राणाम् अधश्चत्वारि सम्पुटानि दृष्टानि। तेषां मध्ये एकत्र सम्पुटे मृत्तिकाभूत्, एकत्र अङ्गारा आसन्, अन्यसम्पुटे अस्थीनि स्थितानि, एकत्र पलालपुञ्जः स्थितः। एतच्चतुष्टयं दृष्ट्वा ते चत्वारः परस्परं विस्मयं गताः प्रोचुः, "अहो ! अस्मात् पितृकृत-सम्यग्विभागक्रमात् अर्थविभागक्रमः केन ज्ञायते" इत्युक्त्वा राजसभामगच्छन्। तस्याः पुरतो निवेदितो वृत्तान्तः, सम्यग्विभागक्रमो न ज्ञातः। पुनश्चत्वारो भ्रातरो यत्र यत्र ज्ञातारः सन्ति तेषां पुरतः अमुं वृत्तान्तं निवेदयन्ति स्म। परं कोऽपि निर्णयं कर्त्तुं न शशाक।

अस्मिन् समये कुम्भकारगृहे स्थितः शालिवाहनः अमुं वृत्तान्तमाकर्ण्य भणति स्म किमत्र दुर्बोधमस्ति किमाश्चर्य्यञ्चेति। अनन्तरं विभागविषये पृष्टः सोऽवदत्, "एते चत्वार एकस्य धनिकस्य पुत्राः। जीवता तेषां पित्रा ज्येष्ठकनिष्ठानुक्रमो विभागः कृतः तद्यथा—ज्येष्ठस्य मृत्तिका दत्ता, तेन या समुपार्जिता भूमिः सा सर्वथा दत्ता। द्वितीयस्य पलालपुञ्जो दत्तः, तेन सर्वविधधान्यानि दत्तानि। तृतीयस्य अस्थीनि दत्तानि, तेन सर्वेऽपि पशवो दत्ताः। चतुर्थस्य अङ्गारो दत्तः, तेन सकलमपि सुवर्णं दत्तम्। एवं शालिवाहनेन तेषां विभागः कृतः। तेऽपि सुखिनो भूत्वा स्वनगरं जग्मुः।

१२४

भोजप्रबन्धः

भोज-दारुशीर्षविप्रसंवादः

अथ कदाचिद् भोजराजो मृगयारसपराधीनो हयमारुह्य प्रतस्थे।

ततो नदीं समुत्तीर्णं शिरस्यारोपितेन्धनम्।
वेषेण ब्राह्मणं ज्ञात्वा राजा पप्रच्छ सत्वरम्॥

'कियन्मानं जलं विप्र ?'

स आह—'जानुदघ्नं नराधिप!'

चमत्कृतो राजा आह—'ईदृशी किमवस्था ते?'

स आह—'न हि सर्वे भवादृशाः।'

राजा प्राह कुतूहलात्—'विद्वन्! याचस्व कोशाधिकारिणं, लक्षं दास्यति मद्वचसा।' ततो विद्वान् काष्ठं भूमौ निक्षिप्य कोशाधिकारिणं गत्वा प्राह—'महाराजेन प्रेषितोऽहं, लक्षं मे दीयताम्।' ततः स हसन् आह, 'विप्र! भवन्मूर्तिः लक्षं नार्हति।' ततो विषादी स राजानमेत्य आह, 'स पुनर्हसति देव! नार्पयति।' राजा कुतूहलादाह, 'लक्षद्वयं प्रार्थय, दास्यति।' पुनरागत्य विप्रः—'लक्षद्वय देयमिति राज्ञोक्तम्' इत्याह। स पुनर्हसति। विप्रः पुनरपि भोजं प्राप्य आह, 'स पापिष्ठो मां हसति नार्पयति।' ततः कौतूहली लीलानिधिर्महीं शासत् श्री भोजराजः प्राह, 'विप्र! लक्षत्रयं याचस्व, अवश्यं स दास्यति।' स पुनरेत्य प्राह, 'राजा मे लक्षत्रयं दापयति। स पुनर्हसति। ततः क्रुद्धो विप्रः पुनरेत्याह, 'देव! स नार्पयत्येव—

राजन्! कनकधाराभिस्त्वयि सर्वत्र वर्षति।
अभाग्यच्छत्रसंच्छन्ने मयि नायान्ति विन्दवः॥
त्वयि वर्षति पर्जन्ये सर्वे पल्लविता द्रुमाः।
अस्माकमर्कपत्राणां पूर्वपत्रेषु सन्देहः॥
एकमस्य परमेकमद्यमं निस्त्रपत्वमपरस्य वस्तुनः।
नित्यमुष्णमहसा निरस्यते नित्यमन्धतमसं प्रधावति॥

ततो राजा प्राह—

'क्रोधं मा कुरु मद्वाक्याद् गत्वा कोशाधिकारिणम्।
लक्षत्रयं गजेन्द्राश्च दश ग्राह्यास्त्वया द्विज॥'

ततस्तदङ्गरक्षकं प्रेषयति। ततः कोशाधिकारी धर्मपत्रे लिखति—

'लक्षं लक्ष पुनर्लक्षं मत्ताश्च दश दन्तिनः।
दत्ता भोजेन तुष्टेन जानुदघ्नप्रभाषणात्॥'

१२५

विप्रभोजसंवादः

अथ मुञ्जे तपोवनं याते बुद्धिसागरं मुख्यामात्यं विधाय स्वराज्यं बुभुजे भोजराजनृपतिः। एवमतिक्रामति काले कदाचित् राज्ञा क्रीडतोद्यानं गच्छता कोऽपि धारानगरवासी विप्रो लक्षितः। स च राजानं वीक्ष्य नेत्रे निमील्य आगच्छन् राज्ञा पृष्टः—'द्विज! त्वं मां दृष्ट्वा न स्वस्तीति जल्पसि, विशेषेण लोचने निमीलयसि, तत्र को हेतुः?' इति। विप्र आह, 'देव! त्वं वैष्णवोऽसि, विप्राणां नोपद्रवं करोषि, ततस्त्वत्तो न मे भीतिः, किन्तु कस्मैचित् किमपि न प्रयच्छसि, तेन तव दाक्षिण्यमपि नास्ति, अतस्ते किमाशीर्वचसा? किञ्च प्रातरेव कृपणमुखावलोकनात् परतोऽपि लाभहानिः स्यात्, इति लोकोक्त्या लोचने निमीलिते।
अपिच—

प्रसादो निष्फलो यस्य कोपश्चापि निरर्थकः।
न तं राजानमिच्छन्ति प्रजाः षण्डमिव स्त्रियः॥
अप्रगल्भस्य या विद्या कृपणस्य च यद्धनम्।
यच्च बाहुवलं भीरोर्व्यर्थमेतत्त्रयं भुवि॥

अदातुर्दाक्षिण्यं न हि भवति; देव! पुरा कर्णदधीचिशिविविक्रमप्रमुखाः क्षितिपतयो यथा परलोकमलङ्कुर्वाणा निजदानसमुद्भूतदिव्यनवगुणैर्निवसन्ति महीमण्डले, तथा किमपरे राजानः?

पण्डिते चैव मूर्खे च बलवत्यपि दुर्बले।
ईश्वरे च दरिद्रे च मृत्योः सर्वत्र तुल्यता॥
निमेषमात्रमपि ते वयो गच्छन्न तिष्ठति।
तस्माद्देहेष्वनित्येषु कीर्त्तिमेकामुपार्जयेत्॥

राजापि तेन वाक्येन पीयूषपूरस्नात इव परब्रह्मणि लीन इव लोचनाभ्यां हर्षाश्रूणि मुमोच, प्राह च द्विजं, 'विप्रवर! शृणु—

सुलभाः पुरुषा लोके सततं प्रियवादिनः।
अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः॥

इति विप्राय लक्षं दत्त्वा—'किं ते नाम ?' इत्याह। विप्रः स्वनाम भूमौ लिखति 'गोविन्दः' इति। राजा वाचयित्वा, 'विप्र! प्रत्यहं राजभवनमागन्तव्यम्, न ते कश्चिन्निषेधः, विद्वांसः कवयश्च कौतुकात् सभामानेतव्याः, कोऽपि विद्वान् न खलु दुःखभागी भवतु एनमधिकारं पालय' इत्याह।

१२६

अभिनवगीतगोविन्दम्

उत्कलराज-गजपतिपुरुषोत्तमदेवकृतम्

प्रथमः सर्गः

वारि-पूरित-गगन-कन्दर-जलधिमग्न-महासुरम्।
शङ्खनामकमाशु भित्वा कलितवेदमनान्तरम्॥१॥
नमत मीनशरीरमद्भुतमखिलमुनिजनवन्दितम्।
जननपालननाशकारणनीलगिरिपतिमच्युतम्॥ध्रुवपदम्
विपुलगिरिवरनगरकाननजलधिसञ्चयसञ्चितम्।
धरणिमण्डलमहह दधतं चरमकायनिवेशितम्॥२॥
नमत कूर्मशरीरमद्भुतमखिलमुनिजनबन्दितम्।
जननपालननाशकारणनीलगिरिपतिमच्युतम्॥ध्रुवपदम्
राहुकवलितशिष्टशशधरकोटिलीनशशद्युतिम्।
जलधिमग्नां दधतमवनीं दशनशेखरसङ्गतिम्॥३॥
नमत कोलशरीरमद्भुतमखिलमुनिजनवन्दितम्।
जननपालननाशकारणनीलगिरिपतिमच्युतम्॥ध्रुवपदम्
रुचिरकिंशुकमुकुलकोटिविलीनमधुकरमञ्जुलम्।
दारयतमुदग्रनखरालीढं दितिसुतमतिबलम्॥४॥
नमत नरहरिरूपमद्भुतमखिलमुनिजनवन्दितम्।
जननपालननाशकारणनीलगिरिपतिमच्युतम्॥ध्रुवपदम्

पादनखरस्पर्शनपूतदण्डजातसुरापगम् ।
मृदुलचरणस्पर्शनक्षणदमितदितिजं सर्वगम् ।।५।।
नमत वामनरूपमद्भुतमखिलमुनिजनवन्दितम् ।
जननपालननाशकारणनीलगिरिपतिमच्युतम् ।। ध्रुवपदम्
धरणिपतिकुलकन्धरोत्थितरुधिरधाराभिप्लुतम् ।
धरणिमण्डलमनिशसन्ध्याकालमयमिव सन्धितम् ।।६।।
नमत भृगुसुतमद्भुताकृतिमखिलमुनिजनवन्दितम् ।
जननपालननाशकारणनीलगिरिपतिमच्युतम् ।। ध्रुवपदम्
त्रिदशमुनिगणनाशहेतुं त्रिपुरहरवरदर्पितम् ।
रावणं हत्वा शिरोभिः कन्दुकैरिव खेलितम् ।।७।।
नमत दशरथतनयमद्भुतमखिलमुनिजनवन्दितम् ।
जननपालननाशकारणनीलगिरिपतिमच्युतम् ।। ध्रुवपदम्
लाङ्गलायुधकोटिदर्शितनागसाह्वयघूर्णनम् ।
मुष्टिपातनविहितमत्तप्रलम्बासुरचूर्णनम् ।।८।।
नमत हलधररूपमद्भुतमखिलमुनिजनवन्दितम् ।
जननपालननाशकारणनीलगिरिपतिमच्युतम् ।। ध्रुवपदम्
गोपगोकुलरक्षणक्षणधारितातुलभूभृतम् ।
नीलमणिमयदण्डसङ्गतमातपत्रमिवोद्धृतम् ।।९।।
नमत कंसासुरनिसूदनमखिलमुनिजनवन्दितम् ।
जननपालननाशकारणनीलगिरिपतिमच्युतम् ।। ध्रुवपदम्
तुरगखुरपुटदलधरातलमतलखड्गविखण्डितम् ।
म्लेच्छकुलगलनालमविकलमाशुगेन सुसंहितम् ।।१०।।
नमत कल्किनमुग्रमद्भुतमखिलमुनिजनवन्दितम् ।
जननपालननाशकारणनीलगिरिपतिमच्युतम् ।। ध्रुवपदम्
नीलगिरिपतिचरणसरसिजमत्तमधुकररूपिणा ।
रचितमेवैतत् पुरुषोत्तमभूभुजातिचारुणा ।।११।।
नमत दशविधरूपमद्भुतमखिलमुनिजनवन्दितम् ।
जननपालननाशकारणनीलगिरिपतिमच्युतम् ।। ध्रुवपदम् ।

TRANSLATIONS OF THE SANSKRIT TEXTS

I

THE ṚGVEDA

Uṣāḥ

DAWN

1. The singers welcome with their hymns and praises the Goddess Dawn who bringeth in the sunlight,
   Sublime, by Law true to eternal Order, bright on her path, redtinted, far-refulgent.
2. She comes in front, fair, rousing up the people, making the pathways easy to be travelled.
   High, on her lofty chariot, all-impelling, Dawn gives her splendour at the days' beginning.
3. She, harnessing her car with purple oxen, injuring none, hath brought perpetual riches.
   Opening paths to happiness, the Goddess shines, praised by all, giver of every blessing.
4. With changing tints she gleams in double splendour while from the eastward she displays her body.
   She travels perfectly the path of Order, nor fails to reach, as one who knows, the quarters.
5. As conscious that her limbs are bright with bathing, she stands, as 'twere, erect that we may see her.
   Driving away malignity and darkness, Dawn, Child of Heaven, hath come to us with lustre.
6. The Daughter of the Sky, like some chaste woman, bends, opposite to men, her forehead downward.
   The Maid, disclosing boons to him who worships, hath brought again the daylight as aforetime.

[R.V. v. 80; Tr. GRIFFITH]

2

DHANĀNNA-DĀNAM

Liberality

1. The gods have not ordained hunger to be our destruction. Even those who are full-fed are overtaken by various forms of death (lit. deaths). The prosperity of the liberal man never decays; while the illiberal finds no comforter.

2. He who, himself well provided with sustenance, hardens his heart against the poor man who approaches him, starving, and who has long courted him, desirous of food, such a man meets with none to cheer him.

3. He is the bountiful man who gives to the lean beggar who comes to him craving food. Success attends that man in the sacrifice, and he secures for himself a friend in the future.

4. He is no friend who bestows nothing on his friend who waits upon him, seeking for sustenance. Let every one depart from such a man; his house is no home,—and look out for some one else who is liberal, even though he be a stranger.

5. Let the powerful man be generous to the suppliant; let him look down the long path (of futurity). For, oh, riches revolve like the wheels of a chariot: they come, now to one, now to another.

6. In vain the fool obtains food: I tell the truth; it becomes his destruction. He nourishes neither his friend nor his companion. He who keeps his food to himself has his sin to himself.

7. The ploughshare furrowing the ground brings men plenty. A man moving onward with his feet accomplishes his journey. A priest who speaks is more acceptable than one who is silent. A kinsman who is beneficent excels one who is stingy.

8. A one-footed being advances faster than a two-footed. The

two-footed comes after the three-footed. The four-footed follows in the rear of the two-footed, and moves on observing his steps.

9. The two hands, though alike, do not perform an equal amount of work. Two cows with the same mother do not yield the same quantity of milk. Two men, though twins, have not the same strength. And two others, though kinsmen, are not equally liberal.

[R.V., x, 117; Tr. Muir]

3
DEVĪ-SŪKTAM
(VĀK)

1. I travel with the *Rudras* and the *Vasus*, with the *Ādityas* and All-Gods I wander.
   I hold aloft both *Varuna* and *Mitra*, *Indra* and *Agni*, and the Pair of *Asvins*.
2. I cherish and sustain high-swelling *Soma*, and *Tvaṣṭar* I support, *Puṣan*, and *Bhaga*.
   I load with wealth the zealous sacrificer who pours the juice and offers his oblation.
3. I am the Queen, the gatherer-up of treasures, most thoughtful, first of those who merit worship.
   Thus Gods have 'stablished me in many places with many homes to enter and abide in.
4. Through me alone all eat the food that feeds them,—each man who sees, breathes, hears the word outspoken.
   They know it not, but yet they dwell beside me. Hear, one and all, the truth as I declare it.
5. I, verily, myself announce and utter the word that Gods and men alike shall welcome.
   I make the man I love exceeding mighty, make him a sage, *Ṛṣi*, and a *Brahman*.

6. I bend the bow for *Rudra* that his arrow may strike and slay the hater of devotion.
   I rouse and order battle for the people, and I have penetrated Earth and Heaven.
7. On the world's summit I bring forth the Father: my home is in the waters, in the ocean.
   Thence I extend o'er all existing creatures, and touch even yonder heaven with my forehead.
8. I breathe a strong breath like the wind and tempest, the while I hold together all existence.
   Beyond this wide earth and beyond the heavens I have become so mighty in my grandeur.

[R.V. x, 125; Tr. GRIFFITH.]

4

VĀJASANEYI-SAṂHITĀ

BOOK XXXIV

Light's Light

1. That which, divine, mounts far when man is waking, that which returns to him when he is sleeping,
   The lights' one light that goeth to a distance, may that, my mind, be moved by right intention.
2. Whereby the wise and thoughtful in assemblies, active in sacrifice, perform their duties,
   The peerless spirit stored in living creatures, may that, my mind, be moved by right intention.
3. That which is wisdom, intellect, and firmness, immortal light which creatures have within them,
   That without which men do no single action, may that, my mind, be moved by right intention.

4. Whereby, immortal, all is comprehended, the world which is, and what shall be hereafter,
Whereby spreads sacrifice with seven *Hotars*, may that, my mind, be moved by right intention.
5. Wherein the *Ṛcas*, *Sāmans*, *Yajur*-verses, like spokes within a car's nave, are included,
And all the thought of creatures is inwoven, may that, my mind, be moved by right intention.
6. Controlling men, as, with the reins that guide them, a skilful charioteer drives fleet-foot horses,
Which dwells within the heart, agile, most rapid, may that, my mind, be moved by right intention.

[Tr. GRIFFITH.]

5

ATHARVA-VEDA-SAṂHITĀ

ANUVĀKA 1; PARYAYA I

The Vrātyas

1. A *Vrātya* there was, just going about; he stirred up Prajāpati.
2. He, Prajāpati, saw in himself gold (Suvarṇa); he generated that.
3. That became one; that became star-marked (lalāma); that became great; that became chief; that became *Brahman*; that became fervor: that became truth; therewith he had progeny.
4. He increased; he became great; he became the great god (mahādeva).
5. He compassed the lordship of the gods; he became the Lord (īśāna).
6. He became the sole Vrātya; he took to himself a bow; that was Indra's bow.
7. Blue its belly, red [its] back.

8. With the blue he envelops (pra-vṛ) a hostile cousin, with the *red he pierces one hating him [—he who knows thus]: so say the theologians (brahmavādin).*

[Tr. WHITNEY.]

6

ŚATAPATHA-BRĀHMAṆA

CHAPTER VIII; BRĀHMAṆA I

The Story of Manu and the Fish

In the morning (they) brought to *Manu* water for washing. When he took the water in both hands for washing, a fish came into his hands.

It spoke to him the word "Rear me, I will save thee" ! "Wherefrom wilt thou save me?" (said *Manu*). "A flood will carry away all creatures: from that I will save thee !" (said the fish). "How am I to rear thee ?" (said *Manu*).

It said, "As long we are small, there is great destruction for us; for fish devours fish. Thou wilt first keep me in a jar. When I outgrow that (jar), thou wilt dig a pit and keep me in it. When I outgrow that (pit), thou wilt take me down to the sea, for then I shall be beyond destruction."

It soon became a jhasa (a large fish); for that grows largest (of all fish). Thereupon it said, "In such and such a year that flood will come. Thou shalt, then, construct a ship and resort to me; and when the flood had risen thou shalt enter the ship, and I will save thee from it (the flood)."

After rearing it in the same way, (*Manu*) took it (the fish) down to the sea. In the same year which the fish had indicated, he (*Manu*) resorted to the advice of the fish by preparing a ship; and when the flood had risen he (*Manu*) entered the ship. The fish swam up and *Manu* tied the rope of the ship to its

horn: by this he passed swiftly up to the yonder northern mountain.

It (the fish) then said, "I have saved thee. Fasten the ship to a tree; but let not the water leave thee stranded whilst thou art on the mountain. As the water subsides gradually descend (with it)." Accordingly, he (*Manu*) gradually descended; and hence that slope of the mountain is called *Manu's Descent*. That flood swept away all the creatures and Manu alone was left.

(Tr. according to EGGELING *and* MUIR.*]*

7

BṚHADĀRAṆYAKA-UPANIṢAD

CHAPTER V; SECOND BRĀHMAṆA

The duties of Gods, Asuras and Men

The three-fold offspring of *Prajāpati*, gods, men and *Asuras* followed as religious students their father *Prajāpati*. The gods, having finished their time of learning, said (to Prajāpati),—"Tell us, O Venerable, (our duty)." He proclaimed to them the syllable *Da*, "Do you comprehend ?" They answered,—"We do comprehend. Restrain your desires, hast thou said to us." He said,—"*Om* ! you have fully comprehended."

Then the men said to him,—"Tell us, O Venerable, (our duty)." He proclaimed to them the letter *Da*. "Do you comprehend ?" They answered,—"We do comprehend. Be liberal, hast thou said to us." He said,—"*Om* ! you have fully comprehended."

Then the *Asuras* said to him, "Tell us, O Venerable, (our duty)." He proclaimed to them the letter *Da*. "Do you comprehend ?" They answered,—"We do comprenend. Be clement, hast thou said to us." He said—"*Om* ! you have fully comprehended." The same is repeated by a divine voice with the

force of thunder, viz., the syllables *Da*, *Da*, *Da*, meaning, Be restrained (*dāmyata*), be liberal (*datta*), and be clement (*dayadhvam*). Therefore let one learn the triad of restraint, liberality and clemency.

[Tr. DR. E. ROER]

8

THE CHĀNDOGYA-UPANIṢAD

SECTION IV

The Story of Jābāla Satyakāma

Satyakāma Jābāla enquired of his mother *Jabālā:* "I long to abide [by a tutor] as a *Brahmacārin;* of what gotra am I?"

She said unto him, "I know not, child, of what gotra you are. During my youth when I got thee I was engaged in attending on many [guests who frequented the house of my husband and had no opportunity of making any inquiry on the subject], I know not of what gotra you are, *Jabālā* is my name and *Satyakāma* thine; say, therefore, of thyself, *Satyakāma*, son of *Jabālā* [when any body enquireth of thee]."

He repaired to *Hāridrumata* of the Gautama gotra and said, "(I) approach your venerable self to abide by your worship as a *Brahmacarin.*"

Of him enquired he [the tutor]: "Of what gotra are you, my good boy?" He replied: "I know not of what gotra I am. I enquired about it of my mother and she said, 'In my youth when I got thee I was engaged in attending on many, and know not of what gotra you are; *Jabālā* is my name and *Satyakāma* thine': I am that *Satyakāma* son of *Jabālā*."

Unto him said the other, "None but a Brahman can say so. You have not departed from the truth, and I shall invest you

[with the brahmanical rites]. Do you collect, child, the necessary sacrificial wood."

[Tr. MITRA and COWELL]

9

FIFTH CHAPTER

SECTION I

The greatest of the organs

Now, these organs of sense quarrelled about their [respective] superiority, each proclaiming: "I am the chief; I am the chief."

They, the organs, repaired to the Patriarch *Prajāpati* and enquired; "Lord, which of us is the chief ?" Unto them said he: "Of you, he whose departure makes the body to appear as worthless, is the chief."

Of a truth, Speech departed [from the body]; it returned after a year's absence and said [to the other organs]: "How did ye survive my separation ?" "In the same way," replied they, "in which the dumb, without speaking, breathes through [the agency of] his life, seeth by his eyes, heareth by his ears, and reflecteth in his mind." Speech resumed his place.

Verily, Vision departed [from the body]; it returned after a year's absence and enquired [of the other organs]: "How did ye survive my separation ?" "In the same way," replied they, "in which the blind, without seeing, breathes through [the agency of] his life, speaketh through the organs of speech, heareth by his ears, and reflecteth in his mind." Vision resumed his place.

Of a truth, Audition departed [from the body]; it returned after a year's absence and enquired [of the other organs]: "How did ye survive my separation ?" "In the same way,"

replied they, "in which the deaf, without hearing, breathes through [the agency of] his life, speaketh through the organs of speech, seeth by his eyes, and reflecteth in his mind." Audition resumed his place.

Of a truth, Mind departed [from the body]; it returned after a year's absence and enquired [of the other organs]: "How did ye survive my separation ?" "In the same way," replied they, "in which an infant without possessing the power of reflection, breathes through [the agency of] his life, speaketh through the organ of speech, seeth by his eyes, and heareth by his ears." Mind resumed his place.

Next verily did Life attempt to depart; and in the very attempt, as a mighty charger, when whipped, plucks out from their places all the pegs to which its feet may be tied, did it dislodge all the organs of sense. They approached it and said: "Lord, remain in thy place; thou art the greatest of us all; pray, depart not."

[Tr. MITRA and COWELL]

10

SIXTH CHAPTER

SECTION I

The true nature of matter

Of a truth there lived *Śvetaketu* grandson of *Aruṇa*. Unto him said the father: "O *Svetaketu*, [go and] abide as a *Brahmacārī* [in the house of a tutor], for verily, child, none of our race has neglected the *Vedas* and thereby brought disgrace on himself."

Of a truth he having repaired to a tutor, on his twelfth year, and studied all the *Vedas* to the twenty-fourth year of his age, returned home a vain-minded [youth], confident of his knowledge of the Vedas, and proud. Unto him said his father: "O *Śvetaketu*, since you are, child, so vain-minded, so con-

fident of your knowledge of the *Vedas*, and so proud, have you enquired of your tutor about that subject which makes the unheard of heard, the unconsidered considered, and the unsettled settled ?" "What is that subject, O Lord ?"

"Verily, child, as the knowledge of [the nature of] a single clod of earth makes manifest [the nature of] all earthen objects, [and shews] that the various [fictile] fabrications indicated by different words and names are of truth only earth—

"Child, as the knowledge of [the nature of] a single [lump of] gold shows that all articles of gold indicated by different words and names, are mere variations of forms, but in truth gold alone—

"Child, as by a knowledge of the nail-cutter, all iron instruments are known to be modifications of that substance, differing only in name and words, but of a truth iron alone, so is the subject [I allude to]."

"Verily my learned tutors [said *Śvetaketu*] know it not, had they known it, why should they have omitted to impart it to me ? Lord, do you relate that unto me." "Be it so, child," said the father.

"Before, O child, this was a mere state of being (*sat*), one only, without a second.

"It willed 'I shall multiply and be born'. It created heat That heat willed 'I shall multiply and be born'. It created water."

"Therefore wherever and whenever any body is heated it perspires, it is from heat that water is produced."

"The water willed, 'I shall multiply and be born'. It created aliment. Therefore wherever and whenever rain falls, much aliment is produced; verily it is from water that aliment is produced."

"Verily of all these living objects there are three sources, viz., oviparous, viviparous, and sprouting objects."

"That Deity willed: entering these three objects (*devatās*) in the form of life (*jivātma*) I shall be manifest in various names and forms."

" 'I shall convert each of these three sources into a trinary form.' That Deity entering the three elements (devatās) in the form of life manifested them with (due names and forms.)"

[Tr. MITRA and COWELL]

11
THE KAṬHA-UPANIṢAD
The quest for self

Another thing is what is good, another what is pleasant. Both, having different objects, chain man. Blessed is he who between them takes the good (alone), but he who chooses what is pleasant, loses the (last)object (of man).

What is good, and what is pleasant, take hold of man; the sage comprehending them distinguishes (their nature); the sage chooses even the good, because it exceeds (in value) what is pleasant; but the dull chooses what is pleasant for acquiring present pleasure.

Those who live in the midst of ignorance, but fancy themselves wise and learned (*Paṇḍita*) go round and with erring step, deluded, as blind people led by a blind.

The wise by means of the union (of the intellect) with the soul thinking him, whom it is difficult to behold, who is unfathomable and concealed, who is placed in the cavity, whose abode is impervious, who exists from times of old—leaves both grief and joy.

This sound means *Brahman*, this sound means the supreme. Whoever knows this sound, obtains whatever he wishes.

The knowing (soul) is not born, nor does it die; it was not produced from anyone, nor was any produced from it; unborn, eternal, without decay, ancient as it is, it is not slain, although the body is slain.

If the slayer thinks "I slay," if the slain thinks "I am slain," then both of them do not know well. It (the soul) does not slay, nor is it slain.

Thinking the soul as unbodily among the bodies, as firm among the fleeting things, as great and all-pervading, the wise casts off all grief.

The soul cannot be gained by knowledge, not by standing, not by manifold science. It can be obtained by the soul by which it is desired. His soul reveals its own truth.

Arise, awake, get the great (teachers) and attend. The wise say, that the road to him is (as) difficult to go, as the sharp edge of a razor.

Whoever has understood (the nature of *Brahman*) which is without sound, without touch, without form, which does not waste, which is without taste, which is eternal, without smell, without beginning and without end, higher than the great one (intellect) which is firmly based,—escapes from the mouth of death.

As the one fire, when entering the world, becomes to every nature of every nature, so the one soul being of every nature to every nature, is the internal soul of all beings, and is also without them (in its own nature).

As the one air, when entering the world, becomes to every nature of every nature, so the one soul, being of every nature to every nature, is the internal soul of all beings, and is also without (them.)

As the one sun, the eye of the whole world, is not sullied by the defects of the eye or of external things, so the soul, as the inner soul of all beings, is not sullied by the unhappiness of the world, because it is (also) without it.

He is one, the ruler, the inner soul of all beings, who renders (his) one nature manifold. The wise who behold him as dwelling in their own selves, obtain eternal bliss, not others.

The wise who behold (the soul) as the eternal among what is transient, as the intelligent among those that are intelligent, which, though one, grants the desires of many (who behold it) as dwelling in their own selves, obtain eternal bliss, no others.

[Tr. DR. E. ROER]

12
ŚVETĀŚVATAROPANIṢAD
Attainment of Immortality

I know that great person *(puruṣa)* of sunlike lustre beyond the darkness. A man who knows him truly, passes over death; there is no other path to go.

This whole universe is filled by this person *(puruṣa)*, to whom there is nothing superior, from whom there is nothing different, than whom there is nothing smaller or larger, who stands alone, fixed like a tree in the sky.

Grasping without hands, hasting without feet, he sees without eyes, he hears without ears. He knows what can be known, but no one knows him; they call him the first, the great person *(puruṣa)*.

The Self, smaller than small, greater than great, is hidden in the heart of the creature. A man who has left all grief behind, sees the majesty, the Lord, the passionless, by the grace of the creator (the Lord).

I know this undecaying ancient one, the self of all things, being infinite and omnipresent. They declare that in him all birth is stopped, for the Brahma-student proclaim him to be eternal.

He, the sun, without any colour, who with set purpose by means of his power *(śakti)* produces end-less colours, in whom all this comes together in the beginning, and comes asunder in the end—may he, the god, endow us with good thoughts.

He who has known him who is more subtile than subtile, in the midst of chaos, creating all things, having many forms, alone enveloping everything, the happy one *(Śiva)* passes in to peace for ever.

He also was in time the guardian of this world, the lord of all, hidden in all beings. In him the Brahmarṣis and the deities are united, and he who knows him cuts the fetters of death asunder.

That god, the maker of all things, the great Self, always dwelling in the heart of man, is perceived by the heart, the soul, the mind; they who know it become immortal.

His form cannot be seen, no one perceives him with the eye. Those who through heart and mind know him thus abiding in the heart, become immortal.

[Tr. MAX MULLER]

13
MUṆḌAKA-UPANIṢAD
FIRST MUṆḌAKA
Two-fold knowledge

The son of *Śunaka*, the great house-holder, approached according to the rite, *Angiras*, asking him: Who is it, O venerable, by the knowledge of whom this all becomes known?

He said to him: Two sciences must be known, thus tell us the knowers of *Brahman*, the highest and the lesser.

The lesser comprehends the *Ṛk*, the *Yajus*, the *Sāma* and the *Atharva* Vedas, accentuation, ritual, grammar, glossary, prosody and astronomy. Again the highest is the science, by which that indestructible (*Brahman*) is comprehended.

He is the invisible unseizable being, without origin, without distinction without eye or ear, without hand or foot the eternal pervading omnipresent subtle, inexhaustible being, whom the sages behold as the source of the elements.

As the spider casts out and draws in (its web), as on the earth the annual herbs are produced, as from living man the hairs of the head and body spring forth, so is produced the universe from the indestructible (*Brahman*).

[Tr. Dr. E. Roer]

14

BṚHAD-DEVATĀ

Atri's grandson Śyāvāśva gets a wife

There was a royal seer known by the name of Rathavīti Dārbhya. He, intending to sacrifice, went to Atri and propitiated him.

51. Announcing his identity and his purpose as he stood with folded hands, he chose Arcanānas son of Atri to officiate as (his) priest.

52. He (Arcanānas) along with his son went for the fulfilment of the king's sacrifice. The son of Arcanānas, Atri's son, was Śyāvāśva.

53. He was gladly taught all the Vedas together with the ancillaries and sub-ancillaries by his father. Then Arcanānas with his son went and performed the sacrifice for the king.

54. And while the sacrifice was in progress, he (Arcanānas) saw the illustrious daughter of the king. The thought came to his mind that the king's daughter might become his daughter-in-law.

55. Then the heart of Śyāvāśva was also attracted to her; he thereupon said to the institutor of the sacrifice: 'Join yourself (matrimonially) to me, O king.'

56. Intent upon giving his daughter to Śyāvāśva, the king said to the queen: 'What is your opinion ? Should I give the daughter to Śyāvāśva ?'

57. 'A scion of the family of Atri is no contemptible person for a son-in-law to us.' She however said to the king: 'I am one born in the family of a royal seer:

58. 'Our son-in-law should not be one who is not a seer; this (youth) has no hymn revealed to him. The daughter be given to a seer so that she may become the mother of the Veda; for some seer thinks that one who sees a hymn is father of the Veda.'

59. The king after holding conference with his wife replied to him: 'None who is not a seer is worthy to be(our)son-in-law'.

60. Thus refused, the seer returned when the sacrifice was over; but the heart of Śyāvāśva returned not from the girl.

61. The two returned and they both met Śaśīyaśī and Taranta and king Purumilha.

62. The kings Taranta and Purumilha were sons of Vidadaśva and were seers themselves: to the two seers these two kings paid homage.

63. The king Taranta showed the son of the seer to his queen and she with Taranta's approval gave him many valuable gifts.

64. Goats, sheep, cows and horses were given to Śyāvāśva by Śaśīyaśī—father and son thus honoured by the sacrificers went to their hermitage to Atri.

65. And they saluted Atri, the great seer, glowing in splendour (obtained by penances): Śyāvāśva (however) brooded; "Not having seen any hymn—

66. I have not got, alas, that girl beautiful in all her limbs. Would I were seer of a hymn, my joy would be great."

67. While thinking thus in the forest the host of the *Maruts* appeared: he saw standing by his side in form similar to his own—

68. and of equal age, the *Maruts*, with golden breast-plates. Seeing those gods, in the shapes of men, and equal in age to him

69. the astonished Śyāvāśva asked the *Maruts*: 'Who are ye ?'. Then he understood that they were the gods *Maruts* sons of *Rudra*.

70. Having understood (the true import of the vision) he praised them with the stanza

'They that ride' (ye im vahante v. 61.11)

For the seer considered it to be great impropriety on his part,

71. that he had not praised them as soon as he had seen them and had asked them 'Who are ye' ? Being praised and being kindly disposed toward him by the praise, those, whose mother was Pṛṣṇī (the Maruts) as they went along—

72. removing the gold from their breasts, gave it to him. The *Maruts* having gone Śyāvāśva of great fame—

73. let his mind fly to the daughter of Rathavīti. He, just then become a seer, intending to declare himself to Rathavīti,

74. commissioned the goddess Night as a messenger with the two stanzas 'This my song of praise' (etam me stomam v. 61.17, 18). Looking upon Night, who did not see Rathavīti, with the eyes of a seer—

75. said (unto her) 'Here he dwells' (eṣa kṣeti v. 61. 19)

'on a delightful ridge of the Himavat'. Being urged by Night and after learning the instructions of the seer,—

76. the Dārbhya (king) taking his daughter with him came to Arcanānas and after holding both his feet and stooping with folded hands,—

77. he declared himself 'I am Rathavīti, son of Dārbha, having had refused you when you desired alliance with me—

78. I bow to thee to please pardon me and not to be angry with me. You, yourself a seer, son of a seer and father of a seer, O adorable one,

79. please accept this (girl) as daughter-in-law.

*The king after worshipping him with water to wash his feet, water of hospitality and a honey-feed and giving a hundred white horses returned home.

15

The Philosophy of Cārvāka

The fire is hot, the water cold, refreshing cool the breeze
By whom came this variety ? From their own nature was it born.
In this school there are four elements, earth, water, fire and air
And from these four elements alone is intelligence produced,—
Just like the intoxicating power of Kinva &c. mixed together.
Since in "I am fat" "I am lean", these attributes abide in the same subject,
And since fatness, &c., reside only in the body, it alone is the soul and no other,
And such phrases as "my body" are only significant metaphorically,

*The expression "anujajñe" complicates the meaning. The alternative rendering therefore is: The Sage worshipping the King with water to wash the feet, water of hospitality and honey-feed, permitted him to go home.

The only Liberation is the dissolution of the body and Liberation is not obtained by knowledge
Supreme is the earthly monarch whose existence is proved by the world's eyesight.
The pleasure which arises to men from contact with sensible objects,
Is to be relinquished as accompanied by pain—such is the reasoning of fools;
The berries of paddy, rich with the finest white grains,
What man seeking his true interest, would fling away because covered with husk and dust.
There is no heaven, no liberation, nor any soul in another world,
Nor do the actions of the four castes, orders &c produce any real effect.
The Agnihotra, the three Vedas, the ascetic's three staves, and smearing oneself with ashes,
Were made by Creator (Nature) as livelihood of those destitute of knowledge and manliness.
If the beast slain in the Jyotiṣṭoma rite will itself go to heaven,
Why then does not the sacrificer forthwith offer his own father?
If Śrāddha produces gratification to the beings who are dead
Then pouring of oil to a put-out lamp should re-kindle its flame.
So also, it is needless in the case of travellers when they start, to give provisions for the journey.
A Śrāddha performed by those at home should appease (their hunger) on the way.
If beings in heaven are gratified by Śrāddha offered here,
Then why not give food down below to those who are on the house top ?
While life remains let a man live happily, let him feed on ghee even though he runs into debt.

When once the body becomes ashes, how can it ever return again?
If he who departs from the body goes to another world,
How is it that he comes not back again, restless for the love of his kindred ?
Hence it is as a means of livelihood that Brāhman's have established here
All these ceremonies for the dead,—there is no other fruit anywhere.

[Tr. E. B. Cowell]

16

ARTHAŚĀSTRA OF KAUṬILYA

Book I

Chapter XVI

The Mission of Envoys

Having made proper arrangements of transport conveyance, servants and sustenance, an envoy should move on his mission. The envoy shall prepare previously that the 'enemy shall be told this and on his (enemy's) reply being such he will be told back in such manner and in such way shall he be imposed upon.' The envoy shall make friendly overtures to the enemy's chief officers of state in charge of the forests, boundaries, cities and the country parts. The envoy shall obtain information about the size and area of the fortresses and of the state as well as of the Treasury and of the vulnerable and non-vulnerable points. He will enter the capital of the enemy with permission. He shall with scrupulous correctness repeat his instructions even at the risk of his own life.

The (annoyed) enemy should be told "Kings have envoys as their mouth-pieces not only yourself but others too. Hence (the

envoy) who is the utterer of his instructions correctly in the face of a raised weapon is not liable to be killed even if he belongs to a caste which is outcast.

There he should stay without being swayed by respects shown. He should not be influenced by the prowess of the enemy. He should tolerate harsh words. He should shun women and drinks. He should lie (to sleep) alone. The secrets are often divulged while asleep or under intoxication. He shall be associated with the friendly intrigues and obtain secret information of the unfavourable ones, shall ascertain the loyalty or disloyalty of the subjects towards their king and obtain the information about the weak points of the state from the spies disguised in the garb of mendicants and merchants. Even when solicited by the enemy he shall not speak about the dimension of the forces of his own master but shall simply say 'you know all' or say something to suit the occasion. He shall always be vigilant to serve the purpose of his own master. Having conveyed an unfavourable message to the enemy he may flee out of fear of death or imprisonment; flight otherwise being punishable.

Conveying orders, getting treaties fulfilled, declaring ultimatum, gaining of friends, intrigue, making friends fall apart, moving secret forces, kidnapping relations, stealing treasures, securing information about spies, vaunting of strength, repudiation of treaties, winning over the envoys and officers (of the enemy) are the duties of the envoy.

A king should get these works done by his own envoy but guard against such acts by the envoys of the enemy by employing counter-envoys and secret agents and by seen or secret watchmen.

17

MANU-SAṂHITĀ

The divisions of India

In between the Sarasvatī and the Dṛṣadvatī lies that country, made by the gods, known as Brahmāvarta.

The (social) customs, of the castes and the mixed castes, traditionally followed in this country are called good customs.

Kurukṣetra, Matsya, Pañcāla and Śurasena these are called Brahmarṣi country beside Brahmāvarta.

All the people of the earth learn their respective duties from the Brāhmaṇas born in these lands.

In between the Himavat and the Vindhya, to the east of Vināśana and to the west of Prayāga lie the Middle country (Madhya-deśa).

From the ocean to the east up to the ocean on the west and in between the two mountain ranges (i.e. the Himālayas and the Vindhyas) lie the country known to the learned as Āryāvarta.

Here, where the black antelope roam about of its own free will, that country is known as the country of sacrifices and the Mleccha country lies beyond. The twice-born ones should assiduously stick to these lands; the Śūdras may live in any land at the call of their avocation.

18

LALITA-VISTARA

The Bodhisatva eats the pāyasa

Now, Sujātā, the maiden of Nandikagrāma, collecting the milk of many cows cooked a food (in that milk) with exquisite rice in a perfectly new pot over a new oven. Thereafter she bedecked the pāyasa (milk and rice custard) with flowers and perfuming

it with fragrant water, cleaning an open space and putting a seat beside called her maid by the name of Uttarā and said, "Go Uttarā, bring a Brāhmaṇa, I am looking after the honeyed pāyasa." "Well said, mistress" said Uttarā and went towards the east. There she ónly saw the Bodhisatva. Similarly in the south—only Bodhisatva was seen. Then she returned to her mistress and said "Verily, O noble lady ! no Brāhmaṇa could be seen. Whitherever I went, only a fair-looking monk was seen." Sujātā said, "Go (again) Uttarā, he is a Brāhmaṇa. For him have all these been made. Bring him." "Well said, O noble lady" said Uttarā and going and saluting on both feet of the Bodhisatva, invited him in the name of Sujātā. Thereafter, the Bodhisatva having gone to the abode of Sujātā, the village maid, and being informed sat on the seat. Then Sujātā placed a golden plate filled with honeyed pāyasa in front of the Bodhisatva. Then to the Bodhisatva the thought occurred; 'just as the food has been laid before me by Sujātā, so also doubtless to-day having fed on it I will achieve the eternal truth.'

Then the Bodhisatva, accepting that food, said to Sujātā, the villager's daughter, "Sister, this is a golden plate. What shall I do (with it)?" She replied, "It is yours." The Bodhisatva said, "I have no use for such eating plate." Sujātā said, "Do whatever you like (with it), I do not give any food without the eating plate."

Then the Bodhisatva, taking that plate full of food, went to the river Nairañjanā, and keeping that food plate aside, went into the river to cool his body. As the Bodhisatva was bathing many a son of the gods mixed the celestial fragrance of *aguru* and *chandana* in that river. Celestial flowers of many a hue were scattered in the water in adoration of the Bodhisatva. With these the Nairañjanā river flowed in fragrance and in

flowers. The Bodhisatva bathed in that fragrant water; coming out of the river the Bodhisatva was looking about to find a place to sit on the bank. Then the daughter of the Nāga of the Nairañjanā river, coming out of her sub-terranean (abode), laid a jewel-bedecked seat for the Bodhisatva. The Bodhisatva sitting (thereon) partook of the honeyed pāyasa given by the villager's daughter Sujātā and having eaten, without caring that it was of gold, threw that plate into the water.

19
THE RĀMĀYAṆA
ARAṆYA-KĀṆḌA
SECTION XVIII
The story of Śūrpaṇakhā

With a smile, Rāma jestingly addressed Śūrpaṇakhā who had been ensnared in the noose of love, in soft words, saying, "Gentle one, I am already wedded; this is my beloved wife. To females like unto thee co-wife-hood is exceedingly miserable. This young brother of mine is good-looking, and is of an excellent character; he is graceful, and is still unwived. The powerful one is named Lakṣmaṇa. Hè hath not yet tasted the pleasures of a wife's company, and is desirous of having a spouse. And he is youthful and of an inviting presence. He will become a fit husband for thee, considering this thy beauty. O thou of expansive eyes, seek this brother of mine as thy husband, even as the solar beam seeks Meru. (By doing so), thou O supremely beautiful damsel, wilt not have to fear a co-wife." Having been thus addressed by Rāma, the Rākṣasī intoxicated with lust at once leaving Rāma, spake unto Lakṣmaṇa, saying, "I am fit to be thy wife possessed of transcendental grace, having regard to this beauty of thine. And with me thou wilt

happily range these Daṇḍakas." Thus accosted by the Rākṣasī, Sumitrā's son, Lakṣmaṇa versed in speech, with a smile appropriately observed unto Śūrpaṇakhā, "Why wishest thou to be the servant of me who am a servant myself ? O lotus-hued one, I am dependant on my noble brother, O thou of expansive eyes, be thou securing the summum bonum, with a joyful heart, become, O superbly beautiful wench, the younger wife of the noble one of great good fortune. Renouncing this frightful, unchaste, hideous, old wife possessed of a pendulous abdomen; he will devote himself unto thee. O paragon among damsels, O supremely charming lady, what man possessed of discernment, passing by such grace, would bear affection to a human female ?" Thus accosted by Lakṣhmaṇa, that hideous one having a pendulous abdomen being incapable of understanding jest, took his words as true. Thereupon as that subduer of enemies, the irrepressible Rāma, was seated in the cottage in company with Sītā, the Rākṣasī, transported with lust, said unto him, "Forsaking this deformed, unchaste, horrible old wife of thine possessed of a pendulous abdomen, thou dost not regard me. To-day, thou looking on, I shall eat up this human female. And I shall, rid of a co-wife, happily range with thee." Having said this, even as a mighty meteor striketh Rohiṇī, that one having eyes resembling live coals, waxing exceedingly enraged, rushed towards that (damsel) with the eyes of a doe. Thereupon, hindering the Rākṣasī resembling the noose of death, as she was rushing on, the mighty Rāma, growing wroth, said unto Lakṣmaṇa, "O Saumitri, what is the good of jesting with a base and wicked one ? No use of doing it. Look, O amiable one, Vaidehī is well nigh dead. It behoves thee, O foremost of men, to deform this frightful, unchaste Rākṣasī of a huge abdomen, transported with lust." Thus desired the exceedingly strong Lakṣmaṇa, fired with wrath,

taking out his sword, in the sight of Rāma, cut off her nose and ears.

Her ears and nose cut off, the terrible Śūrpaṇakhā, uttering frightful cries, fled amain into the forest whence she had come. And being deformed, and covered with gore, the dreadful Rākṣasī sent up many a roar, like clouds rumbling in the rains. And bleeding profusely, the grim-visaged Rākṣasī, lifting up her arms, and roaring, entered the mighty forest. Then, having been deformed, (the Rākṣasī) approaching, her brother of firece energy, Khara, come to Janasthāna (seated surrounded by numbers of Rākṣasas), fell down to the earth, even as the thunder-bolt bursts from the sky. Then that sister of Khara, bathed in blood, and deprived of her senses through fright, related all about Rāma's arrival at the forest along with Lakṣmaṇa and his own wife, as well as the circumstances connected with her being deformed.

[Tr. M. N. Datta]

20

Sections XLVIII and XLIX

The abduction of Sītā

After Sītā had spoken these harsh words, Rāvaṇa, enraged, with a frown, replied "O thou of a beautiful countenance, I am the step-brother of the Lord of wealth and my name is the mighty Ten-necked Rāvaṇa. May good betide thee ! Like unto people fearing Death, the celestials, Gandharvas, Piśācas, birds and Serpents fly in diverse directions being frightened by me. I have subdued by my prowess, my step-brother, the Lord of Wealth in a conflict, quarrelling with him for some reason. Thereat, that one carried by men, renouncing out of my fear this wealthy abode of Laṅkā, hath been living on that

Lord of mountains, Kailāsa. O thou auspicious one, by virtue of my prowess I have taken away that beautiful chariot of his called Puṣpaka. Ascending that chariot thou shalt travel by the etherial route. O Maithilī, when I am excited with ire, Indra and other celestials at the mere sight of my countenance fly away in diverse directions out of fear. Wherever I live, the Wind bloweth cautiously and the Sun (of piercing rays) out of fear for me appeareth like the Moon. What shall I say more ? Wherever I live, even the leaves of the trees do not flutter and the currents of the rivers are stopped. Beyond the ocean stands my beautiful capital Laṅkā like unto Indra's Amarāvatī, (the capital of the Lord of celestials), guarded on all sides by the terrible nightrangers and encircled by yellow walls. That beautiful city hath gate-ways of ornamented and jewelled arches and golden apartments. It is filled with elephants, horses and chariots, always resounds with the sounds of bugles, and is beautified with gardens having diverse trees fruiting at all times. O Sītā, O thou the daughter of a king, in this city shalt thou dwell with me. O large minded damsel, thou shalt never think of earthly women. O thou of an exquisite countenance, enjoying these many things passing human, thou shalt not any more think of Rāma—a human being of brief existence. Placing his beloved son on the throne, king Daśaratha hath sent away his eldest son of weak prowess into the woods. O thou of expansive eyes, what shalt thou do with that wretched ascetic Rāma who hath been deprived of his kingdom ? I am the lord of the whole world of Rākṣasas; being pierced by the shafts of Kāma have I come by thee. It doth not behove thee therefore to pass by me. O timid damsel, truly shalt thou repent afterwards if thou dost disregard me, like unto Urvaśī kicking Pururavā. Rāma is a human being and is not even equal to a finger of mine in battle. By thy good luck have I

come unto thee—do thou give thyself up unto me, O thou of a beautiful countenance." Being thus addressed by him, Vaidehī exceedingly wroth and with blood-red eyes spoke unto that Lord of Rākṣasas in the lonely forest, these bold words. "How dost thou wish to perpetrate such an impious deed after introducing as thy brother that highly worshipful Kuvera adored by all the deities. O Rāvaṇa, surely shall all the Rākṣasas meet with death, who have such a stupid, harsh and lustful person like thee for their king. One can breathe on this earth carrying away Indra's wife, Sacī—but stealing me, the wife of Rāma, no body shall be able to live in peace."

Hearing those words of Sītā the highly powerful Ten-necked one striking his hands together, increased his body too high. Thereupon, that one skilled in speech again spake unto Maithilī, "Methinks thou hast run mad. Hast thou not heard of my valour and prowess ? Stationing myself in welkin I can with my hands raise up the earth. I can drink up the waters of the ocean. And engaged in conflict I can destroy Death itself. With my sharpened shafts I can pierce the Sun and cut asunder the earth. Thou art mad with thy beauty. Do thou look upon me, who am capable of illusions." When he had spoken thus, his yellow eyes became blood-red with rage and assumed the semblance of flaming fire. Thereat Rāvaṇa, the younger brother of the Lord of Wealth, changing his placid countenance, instantly assumed his own terrible shape resembling that of Yama. (Highly exercised with ire), that ranger of the night became of ten countenances and twenty arms after leaving aside the semblance of a mendicant, that lord of Rākṣasas, Rāvaṇa, increasing in bulk, assumed his own shape. Thereupon Rāvaṇa spake unto Maithilī like unto the rays of the sun, having a head of black hair and wearing apparel and ornaments, saying, "O thou fine damsel, if thou dost wish to

have a husband known all over the world, do thou surrender thyself unto me. I am a worthy husband for thee. Do thou serve me for ever, thy praiseworthy husband. O fine lady, I shall never do what thou dost not like. Renouncing thy attachment for a man, do thou place thy love in me. O foolish girl, worthy of being adored by the learned, for what quality art thou attached unto Rāma of a limited life, who hath been deprived of his kingdom and hath his desire frustrated, and who of an evil intent, hath, at the words of a woman, renouncing his kingdom and kinsmen, been living in this forest—the abode of voracious animals." Speaking thus unto Maithilī, sweet-speeched and worthy of being sweetly addressed, that highly wicked Rākṣasa, Rāvaṇa, being exercised with lust, approached towards Sītā and got hold of her, like unto Budha holding Rohiṇī in the sky. With his left hand he held her, having eyes like unto lotus-petals, by the hair, and with his right hand got hold of her thighs. Seeing Rāvaṇa of sharpened teeth, and mighty arms, resembling the summit of a mountain and like unto death itself, the deities of the forest became highly terrified and fled in different directions. Instantly appeared there the celestial car of Rāvaṇa, decked in gold, drawn by asses and making a terrible sound.

Thereupon, that one emitting terrible accents, remonstrated with Vaidehī in harsh words and clasping her ascended the car. The virtuous Sītā, being thus caught by Rāvaṇa, began to cry aloud, addressing Rāma, who had gone away to a distant forest. Rāvaṇa, racked with lust, rose high up with her like unto the wife of a Pannaga, though she tried her best (to get rid of him), for she was not in the least attached unto him. Being thus carried away by the ethereal track by that Lord of Rākṣasas, Sītā began to cry aloud, like one mad, distressed and of deranged senses. "Ah ! mighty Lakṣmaṇa,

ever ministering unto the satisfaction of thy superiors, dost thou not know that I have been stolen away by a Rākṣasa assuming shapes at will ? O Rāghava, for virtue hast thou renounced thy life, happiness and wealth,—dost thou not see that I have been carried away by one of mighty inequity ? O thou the subduer of foes, thou dost always control the rebellious,—why dost thou not punish such a vicious Rākṣasa ? The vicious do not instantaneously meet with the fruits of their actions; as for corn to ripen requires the assistance of time. For this iniquitous deed, which thou hast perpetrated, availing of the time and losing thy sense, thou shalt meet with a mighty disaster from Rāma, bringing about thy end. Ah ! being the virtuous wife of the virtuous and far-famed Rāma, I have been stolen away. Now hath the desire of Kaikeyī and other relations been fulfilled. I invoke this Janasthāna and these flowery Karṇikas to tell Rāma that Rāvaṇa hath stolen away Sītā. I invoke thee, O Godāvarī, having swans and cranes sporting in thy stream, to tell Rāma that Rāvaṇa hath stolen away Sītā. I salute and invoke the deities that live in this forest of many trees to tell my husband of my being stolen away (by Rāvaṇa). I do seek the refuge of all deer, birds and other animals that live in this forest,,and may they all communicate unto Rāma the news of his dear spouse being carried away, and tell him that Sītā, losing her control, hath been stolen away by Rāvaṇa. Even if I am taken away by Yama, and if the mighty-armed Rāma is apprised of it, surely shall he bring me back by the display of his prowess." Racked with sorrow that one of expansive eyes, while thus bewailing in piteous accents, she espied (Yaṭāyu,) the king of vultures, seated on a tree. Thereat the daughter of Janaka, brought under the control of Rāvaṇa and terrified, began to cry and utter those piteous words—"O worshipful Yaṭāyu, do thou see that this vicious

lord of Rākṣasas hath ruthlessly carried me away like one having no husband. Thou wilt not be able to withstand this mighty wicked and cruel night-ranger wearing emblems of conquest and having a scimitar in his hand. Do thou relate unto Rāma and to Lakṣmaṇa everything about my being carried away from the beginning to the end. [Tr. M. N. DATTA]

21
KIṢKINDHĀ KĀṆḌA
SECTION XXVIII
The rainy season

This is the time—the beginning of the rainy season—do thou behold the sky enveloped with clouds resembling so many hills. The sky, drinking the liquid contents of the ocean through the rays of the Sun, and being enceinte for nine months, is giving birth to elixir of life.

(In this season) the dust is watered, the air is saturated with humidity, all the evils of the summer are stopped, royal marches are discontinued and those sojourning in foreign lands return to their native homes. Somewhere hidden, somewhere open, the sky, covered with clouds, appears like a vast ocean, being encircled here and there with hills.

The mountain-streams, carrying more quickly new waters mixed with pollens of all sorts of kadamba flowers are copper coloured being in contact with the minerals of the hills and resound with the notes of peacocks.

People (in this season) live upon many a sweet rose-apple enjoyed by swarm of bees; and ripe mangoes, of diverse colours, being shaken by the wind, fall on the earth. The clouds, resembling the summits of a mountain, having lightnings for pennons and cranes for garlands, are muttering like infuriated roaring

elephants in a field of battle. Just see, the forest-lands, having their green pastures growing by the waters of the rains with peacocks engaged in dancing all around with joy and clouds discharging their watery volumes, are appearing more graceful in the afternoon. (In this season) clouds, surrounded by cranes and heavily laden with water, are constantly moving, sometimes resting on the high summits of the mountains and emitting a muttering sound.

(In this part of the year) sleep is gradually overcoming the great God Nārāyaṇa, the river is flowing speedily towards the ocean, the delighted cranes are approaching the clouds and the amorous damsels are proceeding towards their husbands.

The dense clouds, ornamented with pennon-like lightnings and emitting terrible roars, are appearing like so many elephants, mad after fighting. The sonorous humming of the bees, being accompanied by the gutteral sound of the frogs and the mutterings of the clouds, resembling the sound of Mṛdaṅgas, an organised music, as if, hath begun in the forest. The rivers, carrying Cakravākas and overflowing their narrow channels are quickly approaching, being excited, their own lord with various new presents.

Black bees leaving quickly lotuses with petals struck by new showers are delightfully resting on clusters of Kadamba in full bloom.

The infuriated elephant on hearing the rumbling of clouds, expectant of a rival elephant and desirous of a fight starts on the way leading to the forests on the hills and then turns back.

(In this season) the elephants are infuriated, the bulls are delighted, the lions have grown more powerful, the hills are charming—the kings are devoid of all active pursuits, and the Lord of celestials is engaged in sport with clouds. (In this season) heavy shower sets in—the wind bloweth mightily and the

rivers breaking down their banks flow quickly blockading the wayfares. The mountains are, as if, displaying their own beauty and grace being as it were bathed by the cloud-like jars, conferred by the lord of celestials and brought by the wind like unto a king sprinkled by men. The sky is enveloped with clouds and neither the sun nor the stars can be seen—the earth is satisfied with new showers—and the quarters being covered with darkness cannot be seen. The high summits, of the mountains, being washed by showers and beautified by far-stretching waterfalls resembling pearls, are appearing more graceful. And the quick streaming waterfalls, of the mountains, washing the summits of the hills, and resembling the pearls, are being deposited in the cave at the foot.

[Tr. M. N. Datta]

22

YUDDHAKĀṆḌA

Chapter LXVII

The killing of Kumbhakarṇa

Hearing Kumbhakarṇa's words, Rāma discharged (at him) shafts furnished with knobs. And smit with these having the impetus of the thunderbolt, the foe of the celestials did not feel any pain or smart. And those shafts which had severed the seven stately śālas, and, to boot, had slain Vāli, best of monkeys,—they resembling the thunder itself—could not impart any pain to Kumbhakarṇa's body. And drinking up in his body those arrows resembling a shower, the enemy of the great Indra whirling his mace possessed of fierce vehemence, put out the arrowy discharge of Rāma. Then that Rakṣa whirling his mace washed in blood, capable of striking terror into the mighty hosts of gods and Dānavas, and possessed of fierce impetus,—made the monkey-army take to its heels. Then Rāma, taking

a mighty Vāyavya weapon, used the same against the night-ranger; and cut off his arm with the mace. And having his arm cut off, he set up tremendous roars. And his arm with the mace, resembling a mountain-peak, cut off by Rāghava's arrows, fell in the midst of the army of the monkey-king, and destroyed that army. And then Kumbhakarṇa, having his arm severed, resembling the foremost of mountains with its crest hewn away by Indra, tore up a tree with his (remaining) arm and in the conflict rushed against the monarch of men. Thereupon with a shaft plated in gold, set upon a weapon of Indra, Rāma cut off his uplifted arm with a palm tree, looking like the body of a pannaga. And that arm of Kumbhakarṇa, being severed, dropped inert on the earth, like a hill, and crushed trees and rocks and crags and monkeys and Rākṣasas. And Rāma, seeing that one shorn of his arms suddenly spring up, roaring,—took up two whetted crescents, and in the contest cut off the legs of the Rākṣasa. And thereupon those legs (of his), making all sides and quarters and rocks and caves and the mighty main and Laṅkā herself and the army of the monkeys and the Rākṣasas,—resound,—dropped down (on the ground). And having his arms cut off and his legs also severed, (Kumbhakarṇa), opening wide his mouth resembling in sheen the mouth of a mare, roaring swiftly darted against Rāghava,—even as Rāhu pursueth the Moon in the firmament. Then Rāma stuffed his mouth full of sharpened shafts having their feathered parts furnished with gold. And having his mouth filled, he could not articulate; but with extreme effort uttered indistinct accents and swooned away. Then Rāma took an arrow of Indra,—whetted and knobbed, impetuous as the wind, resembling the effulgence of the Sun, and like unto the very banner of Brahmā, or the Destroyer himself; and fatal to foes. And then Rāma hurled it at the ranger of the night. And thereat that weapon

hurled by Rāma's arm, resembling a smokeless flame, lighting up the ten cardinal points with its own glory,—sought him that was possessed of the dreadful energy of Śakra's thunder-bolt. And therewith he (Rāma) cut off the head of the lord of Rākṣasa resembling a mountain-summit, furnished with prominent teeth,—from which the ear-rings had fallen off,—even as formerly Purandara had cut off the head of Vṛtra. And struck with Rāma's arrow, the head of the Rakṣa resembling a hill fell down to the earth; and (in its fall) crushed edifices on the highways and gateways; and elevated walls also it bore down to the ground. And then that Rakṣa of gigantic proportions and vast to the view plunged into the deep; and crushing huge and mighty fishes and serpents, sought the depths. And on that enemy of the Brāhmaṇas and gods, endowed with immense strength,—having been slain in battle, the earth shook and the mountains also; and from excess of joy the celestials shouted aloud.

And like unto the Sun emerged from the mouth of Rāhu, and destroying the darkness of the celestial fields,—shone Rāma in the midst of the monkey-army having slain Kumbhakarṇa in battle. Aṇd countless monkeys experienced the very height of delight; and on (their) foe of terrific strength having been slain, they with countenances resembling awakened lotuses, paid homage unto Rāghava, the sharer of good fortune.

[Tr. M. N. Datta]

23

YUDDHA KĀṆḌA

Section CXXXI

Description of the Kingdom of Rāma

1. Śatrughna along with the ministers reported to the Chief Priest and friends about the coronation of Rāma.

2. Then that old pious Vasiṣṭha along with the Brāhmaṇas placed Rāma accompanied by Sītā on a bejewelled seat.

3-4. Then Vasiṣṭha, Vāmadeva, Jāvāli, Kāśyapa, Kātyāyana, Suyajña, Gautama, and Vijaya sprinkled on the best of men clear fragrant water as did the Vasus on the thousand-eyed Vāsava (Indra, King of gods).

5-8. Having placed according to rites on the royal seat decked with various jewels that shining jewelled crown, which was formerly made by Brahmā and with which were coronated in days of yore Manu and other Kings of his family in gradual order in the assembly house, decorated with gold, adorned with various beautiful jewels and ornamented with many pious men, Vasiṣṭha, the noble one then accompanied by other sacrificial priests decorated Rāghava (Rāma, a descendant of Raghu) with that crown and also with other ornaments.

9. Śatrughna wielded the auspicious pale-white royal umbrella and Sugrīva, the King of monkeys fanned the white royal chowry.

10. After the coronation of that worthy talented Rāma, the earth became full of crops and the trees were full of fruits.

11-12. Then Vibhīṣaṇa, Sugrīva, Hanumat, Jāmbavat and other monkey-chiefs—all of them being properly honoured with splendid desirable jewels by Rāma of untiring activities became very much pleased and returned to the places from which they came.

13. Extremely generous Rāghava of great fame with his enemies exterminated ruled his entire kingdom and shone in great pleasure.

14. While Rāma was ruling the Kingdom, widows did not suffer; there was no fear from ferocious animals, nor there was any suffering from diseases.

15. The country was free from robbers and was not entangled

in any calamity. The old people did not perform the funeral rites of the young.

16. All were delighted; all were pious; looking at Rāma they did not hurt one another.

17. Rāma ruling the Kingdom, the people talked of Rāma only and the world appeared to be full of Rāma.

18. Trees with long-stretched branches were always full of flowers and fruits. The cloud rained in time and the wind was pleasant to touch.

19. The Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras being free from greed were satisfied with their own activities and thus were engaged in performing their respective duties.

20. While Rāma was ruling, the people were truthful and virtuous. All men were endowed with (good) qualities and were righteous.

24

THE GROUP OF EIGHT VERSES IN PRAISE OF THE RIVER GAṄGĀ

Composed by Vālmiki

1. Oh Mother ! co-wife of the daughter of the (Himālaya) mountain ! the amorous necklace of the earth ! the banner indicating the staircase leading to heaven ! I beg of you, may I die, living on your bank, drinking your water, swimming in your ripples, remembering your name and casting my glance on you.

2. Oh Gaṅgā ! Oh the deliverer from hell ! it is better to be a bird residing within the hollow of a tree on your bank, or a fish or a tortoise living in your water than to be a king elsewhere praised by all the wives of enemies frightened by the jingling

sound of bells (hanging round the necks) of infuriated elephants in rut.

3. Oh Great goddess ! Oh Tripathagā (river flowing in heaven, earth and nether region) ! Oh Bhāgirathi ! when shall I, fanned by the breeze of beautiful chowries shaken by the hands of heavenly damsels, look at my own body torn by crows, devoured by dogs, rocked by ripples, carried by the current, moved to and from near the banks and seized by jackals.

4. May Jāhnavī (a name of Gaṅgā), the fresh fibrous stalk of the lotus-like feet of Viṣṇu, the garland of *Mālati* flower on the head of (Mahādeva) the destroyer of Madana, the victory—banner of the fortune of emancipation, prosper ! May she, diminishing the stains of Kali age, purify me !

5. May I have every day for my ablution the clear water of Gaṅgā—water covered by tremulous creepers hanging from *Tāla*, *Tamāla*, *Sāla* and *Sarala* trees and thus free from the heat of the rays of the sun; bright like conches, the moon and the *kunda* flower and pressed against the plump breasts of Gandharva, Amara, Siddha and Kinnara ladies !

6. May the pleasing and sin-dispelling water of Gaṅgā fallen from the feet of Murāri (destroyer of Asura Mura) and moving on the head of Tripurāri (enemy of Tripura) purify me !

7. May the auspicious water of Gaṅgā, dispelling sins, driving away evil, possessing ripples, roaming to a long distance, splitting open the caves of the King of mountains (Himālaya), making a murmuring sound and playing with the dust on the feet of Hari purify me everyday !

8. It is better to be a chameleon or a crow or an emaciated pup on the bank of the Gaṅgā than to be a King, owner of crores of elephants but living far off.

9. Any pious man reciting in the morning the auspicious group of eight verses dedicated to Gaṅgā; composed by Vālmiki

attains here emancipation by washing off the mire of the sins of Kali age and never falls again into the sea of worldly existence.

25

MAHĀBHĀRATA

ĀDI-PARVA

SECTION III

The Story of Janamejaya

"Janamejaya, the son of Parikṣit, was, with his brothers, attending his long sacrifice on the plains of Kurukṣetra. His brothers were three, Śrutasena, Ugrasena, and Bhīmasena. And as they were sitting at the sacrifice, there arrived at the spot an offspring of Saramā (the celestial bitch). And belaboured by the brothers of Janamejaya, he ran away to his mother, crying in pain. And his mother seeing him crying exceedingly asked him, "Why criest thou so ? Who hath beaten thee in the face ?" And being thus questioned, he said unto his mother, 'I have been belaboured by the brothers of Janamejaya.' And his mother replied, apparently then, 'thou hast committed some fault for which hast thou been beaten !' He answered, 'I have not committed any fault. I have not touched the sacrificial butter with my tongue, nor have I even cast a look upon it.'

His mother Saramā hearing this and much distressed at the affliction of her son went to the place where Janamejaya with his brothers was at his long extending sacrifice. And she addressed Janamejaya in anger, saying, 'This my son hath committed no fault; he hath not looked upon your sacrificial

butter, nor hath he touched it with his tongue. Wherefore hath he been beat ?' They gave not her a word in reply; whereupon she said, 'As ye have beat my son who hath committed no fault, therefore shall evil come upon ye, when ye least expect it.'

Janamejaya, thus addressed by the celestial bitch, Saramā, became exceedingly alarmed and dejected.

And after the sacrifice was concluded, he returned to Hastināpura, and began to take great pains in searching for a Purohita who could by procuring absolution for his sin, neutralise the effect of the curse. One day Janamejaya, the son of Parikṣit, while a-hunting, observed in a particular part of his dominions a hermitage where dwelt a certain Ṛṣi of name Śrutaśravā. He had a son named Somaśravā deeply engaged in ascetic devotions. Being desirous of appointing that son of the Ṛṣi as his Purohita, Janamejaya, the son of Parikṣit, saluted the Ṛṣi and addressed him, saying, 'Let this thy son be my Purohita.'

The Ṛṣi thus addressed, answered Janamejaya, 'O Janamejaya, this my son, deep in ascetic devotions, accomplished in the study of the Vedas, is endued with the full force of my asceticism. He is able to absolve thee from all offences save those committed against Mahādeva. But he hath one particular habit, viz., he would grant to any Brāhmaṇa whatever might be begged of him. If thou canst put up with it, then take thou him.' Janamejaya thus addressed replied to the Ṛṣi, 'it shall be even so.'

And accepting him for his Purohita, he returned to his capital; and he then addressed his brothers saying, 'this is the person I have chosen for my spiritual master; whatsoever he may say must be complied with by you without examination.' And his brothers did as they were directed. And giving these

directions to his brothers, the king marched towards Takṣaśilā and brought that country under his authority.

[Tr. P. C. Roy]

26

SECTION CLXIII

The Killing of Vaka

"Then, when the night passed away, Bhīmasena, the son of Pāṇḍu, taking with him the Rākṣasa's food set out for the place where the cannibal lived. The mighty son of Pāṇḍu, approaching the forest where the Rākṣasa dwelt, began to eat himself the food he carried, calling loudly to the Rākṣasa by name. The Rākṣasa, inflamed with anger at Bhīma's words, came out and approached the place where Bhīma was.

Of huge body and great strength, of red eyes, red beard, and red hair, he was terrible to behold, and he came, pressing deep the Earth with his tread. The opening of his mouth, was from ear to ear, and his ears themselves were straight as arrows. Of grim visage his forehead was furrowed into three lines. Beholding Bhīma eating his food, the Rākṣasa advanced, biting his nether lip and expanding his eyes in wrath. And addressing Bhīma he said,—who is this fool, who desiring to go to the abode of Yama, eateth in my very sight the food intended for me. Hearing these words, Bhīma, O Bhārata, smiled, in derision, and disregarding the Rākṣasa, continued eating with averted face. Beholding this, the cannibal uttered a frightful yell and with both arms upraised ran at Bhīma desiring to kill him there and then. Even then disregarding the Rākṣasa and casting only a single glance at him. Vṛkodara, that slayer of hostile heroes, continued to eat the

Rākṣasa's food. Filled with wrath at this, the Rākṣasa struck, from behind, with both his arms a heavy blow on the back of Vṛkodara, the son of Kunti. But Bhīma, though struck heavily by the mighty Rākṣasa, with both his hands, did not even look up at the Rākṣasa but continued to eat as before. Then the mighty Rākṣasa, inflamed with wrath, tore up a tree and ran at Bhīma for striking him again. Meanwhile the mighty Bhīma, that bull among men had leisurely eaten up the whole of that food and washing himself stood cheerfully for fight. Then, O Bhārata, possessed of great energy, Bhīma, smiling in derision, caught with his left hand the tree hurled at him by the Rākṣasa in wrath. Then that mighty Rākṣasa, tearing up many more trees, hurled them at Bhīma, and the Pāṇḍava also hurled as many at the Rākṣasa. Then, O king, the combat with trees between that human being and the Rākṣasa, became so terrible that the region around soon became destitute of trees. Then the Rākṣasa, saying that he was none else than Vaka, sprant upon the Pāṇḍava and seized the mighty Bhīma with his arms. That mighty hero also clasping with his own strong arms the strong-armed Rākṣasa, and exerting himself actively, began to drag him violently. Dragged by Bhīma and dragging Bhīma also, the cannibal was overcome with great fatigue. The Earth began to tremble in consequence of the strength they both exerted, and large trees that stood there broke into pieces. Then Bhīma, beholding the cannibal overcome with fatigue, pressed him down on the Earth with his knees and began to strike him with great force. Then placing one knee on the middle of the Rākṣasa's back, Bhīma seized his neck with his right hand and the cloth on his waist with his left, and bent him double with great force. The cannibal then roared frightfully. And, O monarch, he also began to vomit blood while he was being thus broken on Bhīma's knee. Then Vaka,

huge as a mountain, thus broken (on Bhīma's knee), died, uttering frightful yells.

[Tr. P. C. Roy]

27

VANA PARVA

Section LIII

The story of Nala and Damayantī

There was a king named Nala, the son of Vīrasena. And he was strong, and handsome, and well-versed in (the knowledge of) horses, and possessed of every desirable accomplishment. And he was at the head of all the kings, even like the lord of the celestials. And, exalted over all, he resembled the sun in glory. And he was the king of the Niṣādhas, intent on the welfare of the Brāhmaṇas, versed in the Vedas, and possessed of heroism. And he was truth-telling, and fond of dice, and the master of a mighty army. And he was the beloved of men and women, and of great soul and subdued passions. And he was the protector (of all), and the foremost of bowmen, and like unto Manu himself. And like him, there was among the Vidharbhas (a king named) Bhīma, of terrible prowess, heroic, and well-affected towards his subjects, and possessed of every virtue. (But withal) he was childless. And with a fixed mind, he tried his utmost for obtaining issue. And, O Bhārata, there came unto him (once) a Brahmarṣi named Damana. And, O king of kings, desirous of having offspring, Bhīma, versed in morality, with his queen gratified that illustrious Ṛṣi by a respectful reception. And Damana, well-pleased, granted unto the king and his consort a boon in the form of a jewel of a daughter, and three sons possessed of lofty souls and great fame. (And they were called respectively) Damayantī, and Dama and Dānta, and the illustrious Damana. And the three sons were possessed of every

accomplishment and terrible mien and fierce prowess. And the slender-waisted Damayantī, in beauty and brightness, in good name and grace and luck, became celebrated all over the world. And on her attaining to age, hundreds of hand-maids, and female slaves, decked in ornaments, waited upon her like Sacī herself. And Bhīma's daughter of faultless features, decked in every ornament, shone in the midst of her hand-maids, like the luminous lightning of the clouds. And the damsel was possessed of large eyes as Lakṣmī; nor among Yakṣas, nor among men was any body possessed of such beauty, seen or heard of before. And the beautiful maiden filled with gladness the hearts of even the gods. And that tiger among men, Nala also had not his peer in the (three) worlds; for in beauty he was like Kandarpa himself in his embodied form. And moved by admiration, (the heralds) again and again celebrated the praises of Nala before Damayantī and those of Damayantī before the ruler of the Niṣādhas. And repeatedly hearing of each other's virtues, they conceived an attachment towards each other not begot of sight; and that attachment, O son of Kuntī, began to grow in strength. And then Nala was unable to control the love that was in his bosom. And he began to pass such of his time in solitude in the gardens adjoining the inner apartments (of his palace). And there he saw a number of swans furnished with golden wings, wandering in those woods. And from among them he caught one with his hands. And thereupon the sky-ranging one said unto Nala,—Deserve I not to be slain by thee, O king. I will do something that is agreeable to thee. O king of the Niṣādhas, I will speak of thee before Damayantī in such a way that she will not ever desire to have any other person (for her lord). Thus addressed, the king liberated that swan. And those swans then rose on their wings and went to the country of the Vidharbhas. And on arriving at the city of the Vidharbhas, the birds alighted

before Damayantī, who beheld them all. And Damayantī in the midst of her maids, beholding those birds of extraordinary appearance, was filled with delight, and strove without loss of time to catch those coursers of the skies. And the swans at this, before that bevy of beauties, fled in all directions. And those maidens there pursued the birds, each (running) after one. And the swan after which Damayantī ran, having led her to a secluded spot, addressed her in human speech, saying,—"O Damayantī, there is a king amongst the Niṣādhas named Nala. He is equal unto the Aswins in beauty, not having his peer among men. Indeed, in comeliness, he is like unto Kandarpa himself in his embodied form. O fair-complexioned one, O thou of slender waist, if thou becomest his wife, thy existence and this thy beauty may be of purpose. We have, indeed, beheld celestials, and Gandharvas, and Nāgas, and Rākṣasas, and men, but never saw we before any one like Nala. Thou also art a jewel among thy sex, as Nala is the prime among men. The union of the best with the best is happy." Thus addressed by the swan, Damayantī, O monarch, replied unto him there, saying, "Do thou speak thus unto Nala also." Saying, "So be it" to the daughter of Vidharbha, the oviparous one, O king, returned to the country of the Niṣādhas, and related everything unto Nala.

O Bhārata, hearing those words of the swan, Damayantī thenceforth lost all peace of mind on account of Nala. And heaving frequent sighs, she was filled with anxiety, and became melancholy and pale-faced and lean. And with her heart possessed by the god of love, she soon lost color, and with her upturned gaze and moods of abstraction looked like one demented, and she lost all inclination for beds and seats and objects of enjoyment. And she ceased to lie down by day or night, always weeping with exclamations of Oh ! and Alas !. And

beholding her uneasy and fallen into that condition, her hand-maids represented, O king, the matter of her illness unto the ruler of Vidharbha by indirect hints. And king Bhīma, hearing of this from the hand-maids of Damayantī, regarded the affair of his daughter to be serious. And he asked himself,—Why is it that my daughter seemeth to be so ill now ?—And the king, reflecting by himself that his daughter had attained to puberty, concluded that Damayantī's *swayamvara* should take place. And the monarch, O exalted one, (invited) all the rulers of the earth, saying,—Ye heroes, know that Damayantī's *swayamvara* is at hand ! And all the kings, hearing of Damayantī's *swayamvara* came unto Bhīma, agreeably to his message. O Son of Kuntī, the King Nala, large-hearted and devoted to Damayantī, also went, hearing of the assembly of kings.

28

Section LVIII

The discourse of Dhṛtarāṣṭra and Duryodhana

"Dhṛtarāṣṭra said,—'Yudhiṣṭhira the son of Pāṇḍu is endued with Kṣatriya energy and leadeth the Brahmacarya mode of life from his very youth. Alas, with him these foolish sons of mine desire to fight, disregarding me that am thus bewailing. I ask thee, O Duryodhana, O foremost of the Bharata race, desist from hostility. O chastiser of foes, under any circumstances, war is never applauded. Half the earth is quite enough for the maintenance of thyself and all thy followers. Give back unto the sons of Pāṇḍu, O chastiser of foes, their proper share. All the Kauravas deem just this to be consistent with justice, that thou shouldst make peace with the high-souled sons of Pāṇḍu. Reflect thus, O son, and thou wilt find that this thy army is for thy own death. Thou understandest not this out of thy own folly.

I myself do not desire war, nor Vāhlika, nor Bhīṣma, nor Droṇa, nor Aśwatthāman, nor Sañjaya, nor Somadatta, nor Śalya, nor Kṛpa, nor Satyavrata, nor Purumitra, nor Jaya, nor Bhuriśravas,—in fact, none of these desireth war. Indeed, those warriors upon whom the Kauravas, when afflicted by the foe, will have to rely, do not approve of the war. O child, let that be acceptable to thee. Alas, thou dost not seek it of thy own will, but it is Karṇa and the evil-minded Duśśāsana and Sakuni, the son of Suvala, that are leading thee to it.'

"Duryodhana said,—'I challenge the Pāṇḍavas to battle, without depending upon thyself, Droṇa, or Aśwatthāman, or Sañjaya, or Vikarṇa, or Kāmvoja, or Kṛpa, or Vāhlika, or Satyavrata, or Purumitra, or Bhuriśravas, or others of thy party. But, O bull among men, only myself and Karṇa, O sire, are prepared to celebrate the sacrifice of battle with all the necessary rites, making Yudhiṣṭhira the victim. In that sacrifice, my car will be the altar; my sword will be the smaller ladle, my mace, the large one, for pouring libations;—my coat of mail will be assembly of spectators; my four steeds will be the officiating priests; my arrows will be the blades of Kuśa grass; and fame will be the clarified butter. O king, performing, in honour of Yama, such a sacrifice in battle, the ingredients of which will all be furnished by ourselves, we will return victoriously, covered with glory, after having slain our foes. Three of us, O sire, viz., myself and Karṇa and my brother Duśśāsana,—will slay the Pāṇḍavas in battle. Either I, slaying the Pāṇḍavas, will sway this Earth, or the sons of Pāṇḍu, having slain me, will enjoy this Earth. O king, O thou of unfading glory, I would sacrifice my life, kingdom, wealth, everything, but would not be able to live side by side with the Pāṇḍavas. O venerable one, I will not surrender to the Pāṇḍavas even that much of land which may be covered by the sharp point of a needle.

"Dhṛtarāṣtra said,—'I now abandon Duryodhana for ever. I nevertheless grieve for you all, ye kings, that will follow this fool who is about to proceed to Yama's abode. If ye do not make peace with the Pāṇḍavas, overwhelming calamity will be yours. Slain by Bhīmasena with his mace, ye will rest in peace. Indeed, when thou wilt see the Kuru host levelled to the ground by Bhīma, like a large forest torn up by the roots, then wilt thou remember these my words'."

[Tr. P. C. Roy]

29

KARṆA-PARVA

Chapter LXXXIII

The killing of Duśśāsana

And Bhīma too alighting from that fast chariot rushed at Duśśāsana. Then Bhīmasena, endowed with great activity remembered all the inimical acts done (towards the Pāṇḍavas) by thy sons. Recollecting the seizure of Draupadī's tresses and her disrobing while she was ill, indeed Bhīmasena, reflecting upon the other diverse wrongs inflicted upon that princess while her husbands sat with faces turned away from the scene, blazed up in wrath like fire fed by libations of clarified butter. Addressing Karṇa and Suyodhana and Kṛpa and Droṇa's son and Kṛtavarman, he said, 'Today I will slay the wretched Duśśāsana. Let all the warriors protect him (if they can)' Having said this, Bhīma of exceeding strength and great activity suddenly rushed at Duśśāsana with a desire to slay him. Like a lion of fierce impetuosity rushing towards a mighty elephant, Vṛkodara, that foremost of heroes, rushed towards Duśśāsana in battle and attacked him in the very sight of Suyodhana and Karṇa. 'O wretch' asked Bhīmasena (of Duśśāsana) 'tell me by

which hand did ye pull the hair of Yājñasenī purified by the Rājasuya sacrifice.' Hearing those words of Bhīma, Duśśāsana eyeing that terrible Bhīmasena said in that battle to Bhīma, in the hearing of the Kaurava army which blazed up Bhīma in hatred: 'This is that arm like the trunk of an elephant, (strong enough) to crush the skull of an elephant, the giver of a thousand cows and the killer of the kṣatriyas ! By this, O Bhīma, was pulled the hair of Yājñasenī by me in the gaze of the Kuru elders, our courtiers.' Looking at that prince, saying so in that battle, striking his chest Bhīma caught him by both arms and loudly shouted at all the warriors. Addressing all the warriors he said ironically "Let any one who has prowess save this Duśśāsana, whose life is ebbing out, he will be bereft of his arm today. Thus the angry and mighty Bhīmasena, of noble heart and great alacrity uprooted the arm of Duśśāsana and killed him in the presence of the (other) valiants with his hand like a thunder-bolt. Bhīma, having killed there the vindictive Duśśāsana, took up a little of his blood in both palms and said in a stentorian voice 'hear o ye foremost of heroes—those that danced at us calling us COW, Cow, we will dance back to them calling them cow, cow. Our sleep at the palace of Pramāṇakoṭī, the administration of deadly poison to our food, the bites of black cobras, the setting of fire to the house of lac, the robbing of our kingdom by gambling, our exile in the woods, the cruel seizure of Draupadī's beautiful tresses, the strokes of shafts and weapons in battle, our miseries at home, the other sufferings endured by us in Virāṭa's abode; all these woes borne by us through the counsel of Śakuni and Duryodhana and Rādhā's son, proceeded from thee as their cause. Through the wickedness of Dhṛtarāṣṭra and his sons we have endured all these miseries. Happiness has never been ours. Saying so, with blood-besmeared body he, shouted in glee and danced, that powerful

noble hearted one, as danced the thousand-eyed (Indra) after killing Vṛtra.

[Tr. P. C. Roy]

30

THE BHAGAVAD-GĪTĀ

Chapter IV

Renunciation through Knowledge

1. Both I and thou O Arjuna, have passed many births. Mine are known unto me; but thou knowest not of thine.

2. Although I am not in my nature subject to birth or decay, and am the lord of all created beings; yet, having command over my own nature, I am made evident by my own power;

3. and as often as there is a decline of virtue, and an insurrection of vice and injustice, in the world, I make myself evident;

4. and thus I appear, from age to age, for the preservation of the just, the destruction of the wicked, and the establishment of virtue.

5. He, O Arjuna, who from conviction acknowledgeth my divine birth and actions to be even so, doth not, upon his quitting his mortal frame, enter into another, for he entereth into me.

6. Many who were free from affection, fear, and anger, and, filled with my spirit, depended upon me, having been purified by the power of wisdom, have entered into me.

7. I assist those men who in all things walk in my path, even as they serve me.

8. Those who wish for success to their works in this life, worship the Devatās. That which is achieved in this life, from works, speedily cometh to pass.

9. Mankind was created by me of four kinds, distinct in their principles and in their duties. Know me then to be the creator of mankind, uncreated, and without decay.

10. Works affect not me, nor have I any expectations from the fruits of works. He who believeth me to be even so, is not bound by works.

11. The ancients who longed for eternal salvation, having discovered this, still performed works. Wherefore perform thou works, even as they were performed by the ancients in former times.

12. The learned even are puzzled to determine what is work, and what is not. I will tell thee what that work is, by knowing which thou wilt be delivered from misfortune.

13. It may be defined—action, improper action, and inaction. The path of action is full of darkness.

14. He who may behold, as it were, inaction in action, and action in inaction, is wise amongst mankind. He is a perfect performer of all duty.

15. Wise men call him a Paṇḍita, whose every undertaking is free from the idea of desire, and whose actions are consumed by the fire of wisdom.

16. He abandoneth the desire of a reward of his actions; he is always contented and independent; and although he may be engaged in a work, he, as it were, doeth nothing.

17. He is unsolicitous, of a subdued mind and spirit, and exempt from every perception; and, as he doeth only the offices of the body, he committeth no offence.

18. He is pleased with whatever he may by chance obtain, he hath gotten the better of duplicity, and he is free from envy. He is the same in prosperity and adversity; and although he acteth, he is not confined in the action.

19. The work of him who hath lost all anxiety for the event,

who is freed from the bonds of action, and standeth with his mind subdued by spiritual wisdom, and who performeth it for the sake of worship, cometh altogether unto nothing.

20. Know that the worship of spiritual wisdom is far better than the worship with offerings of things. In wisdom is to be found every work without exception.

21. Seek then this wisdom with prostrations, with questions, and with attention, that those learned men who see its principles may instruct thee in its rules;

22. which having learnt, thou shalt not again, O son of Pāṇḍu, fall into folly; by which thou shalt behold all nature in the spirit—that is, in me.

23. Although thou wert the greatest of all offenders, thou shalt be able to cross the gulf of sin with the bark of wisdom.

24. As the natural fire, O Arjuna, reduceth the wood to ashes, so may the fire of wisdom reduce all moral actions to ashes.

25. There is not anything in this world to be compared with wisdom for purity. He who is perfected by practice, in due time findeth it in his own soul.

26. He who hath faith findeth wisdom; and, above all, he who hath gotten the better of his passions, and having obtained this spiritual wisdom, he shortly enjoyeth superior happiness;

27. whilst the ignorant, and the man without faith, whose spirit is full of doubt, is lost. Neither this world, nor that which is above, nor happiness, can be enjoyed by the man of a doubting mind.

28. The human actions have no power to confine the spiritual mind, which by study hath forsaken works, and which by wisdom hath cut asunder the bonds of doubt.

29. Wherefore, O son of Bharata, resolve to cut asunder this doubt, offspring of ignorance, which hath taken possession of

thy mind, with the edge of the wisdom of thy own soul, and arise and attach thyself to the discipline.

[Tr. CHARLES WILKINS]

31

THE BUDDHA-CARITA OF AŚVAGHOṢA

The birth of the Buddha

BOOK I

1. There was a city, the dwelling-place of the great saint Kapila, having its sides surrounded by the beauty of a lofty broad table-land as by a line of clouds, and itself, with its high-soaring palaces, immersed in the sky.

2. A king, by name Śuddhodana, of the kindred of the sun, anointed to stand at the head of earth's monarchs,—ruling over the city, adorned it, as a bee-inmate a full-blown lotus.

3. To him there was a queen, named Māyā, as if free from all deceit (*māyā*)—an effulgence proceeding from his effulgence, like the splendour of the sun when it is free from all the influence of darkness,—a chief queen in the united assembly of all queens.

4. 'This people, being hard to be roused to wonder in their souls, cannot be influenced by me if I come to them as beyond their senses,' —so saying, Duty abandoned her own subtile nature and made her form visible.

5. Then falling from the host of beings in the *Tuṣita* heaven, and illumining the three worlds, the most excellent of Bodhisattvas suddenly entered at a thought into her womb, like the Nāga-King entering the cave of Nandā.

6. Assuming the form of a huge elephant white like Himālaya, armed with six tusks, with his face perfumed with flowing ichor, he entered the womb of the queen of king Śuddhodana, to destroy the evils of the world.

7. Māyā also, holding him in her womb, like a line of clouds holding a lightning-flash, relieved the people around her from the sufferings of poverty by raining showers of gifts.

8. Then one day by the king's permission the queen, having a great longing in her mind, went with the inmates of the gynaeceum into the garden Lumbinī.

9. As the queen supported herself by a bough which hung laden with a weight of flowers, the Bodhisattva suddenly came forth, cleaving open her womb.

10. As soon as he was born the thousand-eyed (Indra) well-pleased took him gently, bright like a golden pillar; and two pure streams of water fell down from heaven upon his head with piles of Mandāra flowers.

11. With the radiant splendour of his limbs he extinguished like the sun the splendour of the lamps; with his beautiful hue as of precious gold he illuminated all the quarters of space.

12. Unflurried, with lotus-sign in high relief, farstriding, set down with a stamp,—seven such firm footsteps did he then take,—he who was like the constellation of the seven ṛṣis.

13. 'I am born for supreme knowledge, for the welfare of the world,—thus this is my last birth,'—thus did he, of lion gait, gazing at the four quarters, utter a voice full of auspicious meaning.

[Tr. COWELL]

32

The Visions of the Decrepit, Ailing, Dead and Mendicant

Book III : Book V

1. The king, having learned the character of the wish thus expressed by his son, ordered a pleasure party to be prepared, worthy of his own affection and his son's beauty and youth.

2. He prohibited the encounter of any afflicted common person in the highroad; 'heaven forbid that the prince with his tender nature should even imagine himself to be distressed.'

3. Then having removed out of the way with the greatest gentleness all those who had mutilated limbs or maimed senses, the decrepit and the sick and all squalid beggars, they made the highway assume its perfect beauty.

4. Then the king, with tears rising to his eyes, having smelt his son's head and long gazed upon him, gave him his permission, saying, 'Go'; but in his heart through affection he could not let him depart.

5. He then mounted a golden chariot, adorned with reins bright like flashing lightning, and yoked with four gentle horses, all wearing golden trappings.

6. With a worthy retinue he entered the road which was strewn with heaps of gleaming flowers with garlands suspended and banners waving, like the moon with its asterism entering the sky.

7. Beholding for the first time that high-road thus crowded with respectful citizens, all dressed in white sedate garments, the prince for a while did feel a little pleasure and thought that it seemed to promise a revival of his youth.

8. But then the gods, dwelling in pure abodes, having beheld that city thus rejoicing like heaven itself, created an old man to walk along on purpose to stir the heart of the king's son.

9. The prince having beheld him thus overcome with decrepitude and different in form from other men, with his gaze intently fixed on him, thus addressed his driver with simple confidence:

10. 'Who is this man that has come here, O charioteer, with white hair and his hand resting on a staff, his eyes hidden beneath his brows, his limbs bent down and hanging loose,—is

this a change produced in him or his natural state or an accident ?'

11. Thus addressed, the charioteer revealed to the king's son the secret that should have been kept so careully, thinking no harm in his simplicity, for those same gods had bewildered his mind:

12. 'That is old age by which he is broken down,—the ravisher of beauty, the ruin of vigour, the cause of sorrow, the destruction of delights, the bane of memories, the enemy of the senses.'

13. Being thus addressed, the prince, starting a little, spoke these words to the charioteer, 'What ! will this evil come to me also ?' and to him again spoke the charioteer:

14. 'It will come without doubt by the force of time through multitude of years even to my longlived lord; all the world knows thus that old age will destroy their comeliness and they are content to have it so.'

15. Drawing a long sigh and shaking his head, and fixing his eyes on that decrepit old man, the prince lost in thought entered the royal palace as if it were empty.

16. But when he found no happiness even there, as he continually kept reflecting, 'old age, old age,' then once more, with the permission of the king, he went out with the same arrangement as before.

17. Then the same deities created another man with his body all afflicted by disease; and on seeing him the son of Śuddhodana addressed the charioteer, having his gaze fixed on the man:

18. 'Yonder man with a swollen belly, his whole frame shaking as he pants, his arms and shoulders hanging loose, his body all pale and thin, uttering plaintively the word "mother," when he embraces a stranger,—who, pray, is this ?'

19. Then his charioteer answered, 'Gentle Sir, it is a very

great affliction called sickness, that has grown up, caused by the inflammation of the (three) humours, which has made even this strong man no longer master of himself.'

20. Then the prince again addressed him, looking upon the man compassionately, 'Is this evil peculiar to him or are all beings alike threatened by sickness ?'

21. Then the charioteer answered, 'O prince, this evil is common to all;' hearing this with a heavy heart and brooding he entered the palace.

22. Then the royal road being specially adorned and guarded the king once more made the prince go out, having ordered the charioteer and chariot to proceed in a contrary direction (to the previous one).

23. But as the king's son was thus going on his way, the very same deities created a dead man and only the charioteer and the prince, and none else, beheld him as he was carried dead along the road.

24. Then spoke the prince to the charioteer, 'Who is this borne by four men, followed by mournful companions, who is bewailed, adorned but no longer breathing ?'

25. Then the driver,—having his mind overpowered by the gods who possess pure minds and pure dwellings,—himself knowing the truth, uttered to his lord this truth also which was not to be told:

26. 'This is some poor man who, bereft of his intellect, senses, vital airs and qualities, lying asleep and unconscious, like mere wood or straw, is abandoned alike by friends and enemies after they have carefully swathed and guarded him.'

27. Having heard these words of the charioteer he was somewhat startled and said to him. 'Is this an accident peculiar to him alone, or is such the end of all living creatures ?'

28. Then the charioteer replied to him, 'This is the final end

of all living creatures; be it a mean man, a man of middle state, or a noble, destruction is fixed to all in this world."

29. Then the king's son, sedate though he was, as soon as he heard of death, immediately sank down overwhelmed (and said), 'Is this end appointed to all creatures, and yet the world throws off all fear and is infatuated !'

30. 'Therefore, O charioteer, turn back our chariot, this is no time or place for a pleasure-excursion; how can a rational being, who knows what destruction is, stay heedless here, in the hour of calamity ?'

31. Even when the prince thus spoke to him, the charioteer did not turn the chariot back; but obeying the king's peremptory command he retired to the forest Padmakhaṇḍa.

32. He, the son of the Śākya king, even though thus tempted by the objects of sense which infatuated others, yielded not to pleasure and felt not delight, like a lion deeply pierced in his heart by a poisoned arrow.

33. Then one day accompanied by some worthy sons of his father's ministers, friends full of varied converse,—with a desire to see the glades of the forest and longing for peace, he went out with the king's permission.

34. He went to the root of a rose-apple in a solitary spot, which had its beautiful leaves all tremulous (in the wind); and unobserved by the other men, there crept up a man in a beggar's dress.

35. The king's son asked him a question,—he said to him. 'Tell me, who art thou ?' and the other replied, 'Oh bull of men, I, being terrified at birth and death, have become an ascetic for the sake of liberation.

36. 'Desiring liberation in a world subject to destruction, I seek that happy indestructible abode,—isolated from mankind, with my thoughts unlike those of others, and with sinful passions turned away from all objects of sense.'

37. 'Dwelling anywhere, at the root of a tree, or in an uninhabited house, a mountain or a forest,—I wander without a family and without hope, a beggar ready for any fare, seeking only the highest good.'

38. When he had thus spoken, while the prince was looking on, he suddenly flew up to the sky; it was a heavenly inhabitant who, knowing that the prince's thoughts were other than what his outward form promised, had come to him for the sake of rousing his recollection.

39. When the other was gone like a bird to the Sky, the foremost of men was rejoiced and astonished; and having comprehended the meaning of Dharma, he set in mind on the manner of accomplishment of deliverance.

40. Ever seeking to make an end of old age and death, fixing his thoughts in memory on dwelling in the wood, he entered the city again but with no feelings of longing, like an elephant entering an exercise-ground after roaming in a forest-land.

[Tr. E. B. Cowell]

33

Books X and XI

The discourse of Bimbisāra and Siddhārtha

1. The prince, crossed the Ganges with its speeding waves and went to Rājagṛha. He reached the city distinguished by the five hills, like Brahman in holy calm going up to heaven.

2. Then Śreṇya, the lord of the court of the Magadhas, beheld from the outside of his palace the immense concourse of people, and asked the reason of it; and thus did a man recount it to him:

3. 'He who was thus foretold by the Brāhmaṇas, "he will either attain supreme wisdom or the empire of the earth,"—it

is he, the son of the king of the Śākyas, who is the ascetic whom the people are gazing at.'

4. The king, having heard this and perceived its meaning with his mind, thus at once spoke to that man: 'Let it be known whither he is going'; and the man, receiving the command, followed the prince.

5. Having received such alms as were offered, he retired to a lonely cascade of the mountain; that royal attendant, having thus watched him there, related it all to the king Śreṇya.

6. And the king, when he heard it, in his deep veneration, started himself to go thither with a modest retinue. There he beheld the Bodhisattva, resplendent as he sat on his hams, with subdued senses, as if the mountain were moving, and he himself were a peak thereof.

7. Then the king sat down on the clean surface of the rock, dark blue like an elephant's ear; and being seated, with the other's assent, he thus spoke, desiring to know his state of mind:

8. 'When I consider thy widespread race, beginning with the sun, thy fresh youth and thy conspicuous beauty,—whence comes this resolve of thine so out of all harmony with the rest, set wholly on a mendicant's life, not on a kingdom?'

9. 'Thy limbs are worthy of red sandal-wood perfumes,—they do not deserve the rough contact of red cloth; this hand is fit to protect subjects, it deserves not to hold food given by another.'

10. 'I speak this to you out of affection,—not through love of dominion or through astonishment; beholding this mendicant-dress of thine, I am filled with compassion and I shed tears.'

11. Being thus addressed by the monarch of the Magadhas, in a hostile speech with a friendly face,—self-possessed, un-

changed, pure by family and personal purity, the son of Śuddhodana thus made answer:

12. 'This is not to be called a strange thing for thee, born as thou art in the great family whose ensign is the lion,—that by thee of pure conduct, O lover of thy friends, this line of conduct should be adopted towards him who stands as one of thy friends.'

13. 'I, having experienced the fear of old age and death, fly to this path of religion in my desire for liberation; leaving behind my dear kindred with tears in their faces, —still more then those pleasures which are the causes of evil.'

14. 'I am not so afraid even of serpents nor of thunderbolts falling from heaven, nor of flames blown together by the wind, as I am afraid of these worldly objects.'

15. 'When they have obtained all the earth girdled by the sea, kings wish to conquer the other side of the great ocean; mankind are never satiated with pleasures, as the ocean with the waters that fall into it.'

16. 'When it had rained a golden shower from heaven, and when he had conquered the continents and the four oceans, and had even obtained the half of Śakra's throne, Māndhātṛ was still unsatisfied with worldly objects.'

17. 'Though he had enjoyed the kingdom of the gods in heaven, when Indra had concealed himself through fear of Vṛtra, and though in his pride he had made the great Ṛṣis bear his litter, Nahuṣa fell, unsatisfied with pleasures.'

18. 'King (Pururavas) the son of Ila, having penetrated into the furthest heaven, and brought the goddess Urvaśī into his power,—when he wished in his greed to take away gold from the Ṛṣis,—being unsatisfied with pleasures, fell into destruction.'

19. 'Deer are lured to their destruction by songs, insects for

the sake of the brightness fly into the fire, the fish greedy for the flesh swallows the iron hook,—therefore world objects produce misery as their end.'

20. 'External objects therefore are to human beings means for remedying pain, not in themselves sources of enjoyment; what wise man would allow that he enjoys those delights which are only used as remedial ?'

21. 'He who, when burned, with the heat of bilious fever, maintains that cold appliances are an enjoyment, when he is only engaged in alleviating pain,—he indeed might give the name of enjoyment to pleasures.'

22. 'Since variableness is found in all pleasures, I cannot apply to them the name of enjoyment; the very conditions which mark pleasure, bring also in its turn pain.'

23. 'When I see how the nature of pleasure and pain are mixed, I consider royalty and slavery as the same; a king does not always smile, nor is a slave always in pain.'

24. 'And even in royal clothing one pair of garments is all he needs, and just enough food to keep off hunger; so only one bed, and only one seat; all a king's other distinctions are only for pride.'

25. 'Only he who, having once let go a malignant incensed serpent, or a blazing hay-torch all on fire, would strive again to seize it, would ever seek pleasures again after having once abandoned them.'

26. 'When death stands ready like a hunter, with old age as his weapon, and diseases scattered about as his arrows smiting down living creatures who fly like deer to the forest of destiny, what desire can there be in any one for length of life?'

27. 'I have come here with a wish to see next the seer Arāḍa who proclaims liberation; I start this very day,—happiness be

to thee, O king; forgive my words which may seem harsh through their absolute freedom from passion.

[Tr. COWELL]

34

JUNAGARH INSCRIPTION OF THE ŚAKA KING RUDRADĀMAN I

This lake Sudarśana ... furnished with a natural dam ... well provided with conduits, drains and means to guard against foul matter ... is now in an excellent condition.

This same (lake) ... in the seventy second year of the king Mahākṣatrapa Rudradāman whose name is repeated by the venerable, the son's son of Mahākṣatrapa Lord Caṣṭana, the taking of whose name is auspicious; ... when by the clouds pouring with rain converted the earth as it were in to an ocean by the excessive swollen floods of Suvarṇasikatā, Palāsinī and other streams of the mount Urjayat, the dam, by the water churned by a storm which, of a most tremendous fury befitting the end of a mundane period tore down ... with stones, trees, bushes and creeping plants scattered above, was then laid open down to the bottom of the river...

By a breach four hundred and twenty cubits long, just as many broad (and) seventy five cubits deep, all the water escaped, so that the lake, almost like a sandy desert, (became) extremely ugly to look at ...

(This) was got made by the Vaiśya Puṣyagupta, the provincial governor of the Maurya king Candragupta; adorned with conduits for Aśoka the Maurya by the Yavana king Tuṣaspha while governing; ... He who was resorted to by all castes and chosen their lord to protect them; who ... is the lord of the whole of eastern and western Ākarāvantī, the Anūpa country,

Anarta, Surāṣṭra, Śvabhra, Maru, Kaccha, Sindhu-Sauvira, Kukura, Aparānta, Niṣāda and other territories gained by his own valour with all subjects attached to him; ... who by force destroyed the Yaudheyas ...; ... who obtained good respect because he, in spite of having twice in fair fight completely defeated Śatakarni, the lord of Dakṣiṇāpatha, on account of the nearness of their connection did not destroy him ...; ... who attained wide fame by studying and remembering, by the knowledge and practice of grammar, music, logic and other great sciences and prose and verse which are clear, agreeable, sweet charming, ... who himself acquired the name of Mahākṣatrapa; who has been wreathed with many garlands at the svayamvaras of Kings' daughters; he the Mahākṣatrapa Rudradāman ... to increase his religious merit and fame, without oppressing the inhabitants of the town and the country by taxes, forced labour and acts of oppression—by the expenditure of a vast amount of money from his own treasury and in not too long a time made the dam three times as strong in breadth and length ... and made (this lake) even more beautiful to look at...

[*Translation by* Dr. Franz Kielhorn]
Epigraphia Indica Vol VIII p. 45

35

AVADĀNAŚATAKAM

The story of Śrimati

54

Buddha, the Adorable, was staying near Rājagṛha in the bamboo-grove where sweet bulbous plants were planted.[1] In Rājagṛha, the king Bimbisāra was governing his kingdom as if it were his only son (bestowing the same care and affection

[1]Kalakandakanivāpa may also be the name of the hamlet.

as deserving of a single son). After the Truth was learned, of the Adorable one, by the king Bimbisāra, he used to go daily to the Adorable One together with his queens. When the Spring season approached, the king was told by the queens 'O Lord, we are unable to go to the Adorable One daily, so it is meet that Your Majesty would establish a Stupa in the inner quarters of the palace over the hair and nail clippings of the Tathāgata, so that we can worship there continuously with flowers, fragrance, garlands, unguents, umbrellas, staves and banners. The Adorable One was informed by king Bimbasāra "Let us be given, hair and nail clippings with which we may make a Stupa to the Tathāgata in the inner quarters of the palace." Hair and nail clippings were given by the Adorable One. A Stupa over the hair and nail clippings was made with great celebrations to the Tathāgata by the king Bimbisāra with the assistance of the ladies of the palace. There, in the inner quarters of the palace, the ladies of the palace used to offer their worship with lamps, incense, fragrance, garlands and unguents.

When his father, the pious and righteous king was bereft of his life by the king Ajātaśatru, and he himself took hold of the kingdom, then by the order of (that) powerful one all the followers of the True faith were exterminated. An injunction was also issued that worship at the Stupa to the Tathāgata was to be performed by no one. Thereafter no one used to cleanse the Stupa to the Tathāgata nor offered lamps, incense or flowers there. The ladies of the palace, seeing the Stupa over the hair and nail clippings in that (neglected) condition and remembering king Bimbisāra, lamented bitterly "It is so painful that with the death of the righteous king we are deprived of our religious merit." There was a female, in the inner apartments, named Śrīmatī. She, recollecting the virtues

of the Buddha, and without caring for her life, put lamp and garland at the Stupa, over the hair and nail clippings, after cleansing it. Then Ajātaśatru, seeing from the top of the palace that generous glow (of the lamp), asked what it was. Then, he was told by some other lady, that lamp and garland has been placed at the Stupa over the hair and nail clippings by Śrīmatī. Then (Ajātaśatru) calling Śrīmatī to his presence asked her why she disobeyed the Royal injunction. She (Śrīmatī) replied, "Though I have disobeyed your injunction, I have not disobeyed the ordinance of the righteous king Bimbisāra." Then she (Śrīmatī) was bereft of her life by a discus thrown at her in anger by him (Ajātaśatru).

36

The Noblest Charity

55

The Adorable Buddha was then staying at Jetavana in the garden house of Anāthapiṇḍada. One day the thought occurred to Anāthapiṇḍada—"How strange ! I am doing all the charities and reaping all the merits. Therefore, for conferring favour to the poor people of Śrāvastī I shall collect alms from them and therewith serve the Adorable and the persons gathering for listening to Him. Thus I shall bestow favour on the people at large and much merit will accrue." Then the King was approached with this proposal by Anāthapiṇḍada, the householder. To all the people of Śrāvastī, the King proclaimed with sounding of gongs,—"Hear ye, all the citizens of Śrāvastī, —On the Seventh day, the householder Anāthapiṇḍada being carried by an elephant, will collect charities for the sake of Tathāgata and the persons assembled in the prayer gathering. Whoever has anything to spare should donate." On the Seventh day, Anāthapiṇḍada, the householder, started collecting alms,

carried on the back of an elephant, for the purpose of the prayer gathering of the Tathāgata. And whatever wealth one had was donated by him. Some gave a necklace, some bracelets, some bracelets of the upper arm, some garlands of gold, some rings, some string of pearls, some gold and some coins. The householder also collected them for their benefit.

There was a very poor woman. She had acquired a piece of cloth with great difficulty in three months. Wearing that cloth she came down to the street. The coming of Anātha-piṇḍada (along that street) with the blowing of conch and sounding of kettle-drums, was seen by her. A worshipper was asked by her—that, if that householder was rich, bountiful and wealthy, then why it was that he was moving about collecting alms from other peoples' houses. She was told by the worshipper that it was for the benefit of others. He was doing this to bring merit to those who were unable to feed the prayer gathering of the Adorable one—so that all collectively would have merit of propitiating the Adorable one. Then the idea came to that woman—"I have no merit earned; I have not the capacity, unaided, to feed the prayer gathering of the Adorable one. Therefore I should contribute something in charity now." Then she realised that she had nothing to give except that cloth. Then she thought,—"If I, standing here, give this cloth, I shall be naked. So I shall go behind some shelter and then throw down the cloth." Then she went behind a cover and removing the cloth from her body threw it on Anāthapiṇḍada. She was noticed by the householder (and he thought) this must be her only possession so that she had to throw it from behind a shelter. His attendants were then ordered by him—"Go and find out by whom was this cloth thrown." As she was seen by them she hid behind a hut. Then asked by them (the attendants) she replied—"Whatever possession that I had, I

have donated for the assembly of Bhikṣus, being swayed by hearing the merits of the Adorable one and being afraid of mean-heartedness." They (the attendants) reported to Anāthapiṇḍada.

Then, she was clothed in beautiful raiment adorned with ornaments by the astonished householder, Anāthapiṇḍada.

37

The Story of Kuṇāla and Sundara

100

One hundred years after the passing away of the Buddha, King Aśoka was reigning in Pāṭaliputra over a kingdom, bountiful, expansive, populous, munificent, abounding in grains, sugar-cane, milch cows and buffaloes, devoid of the fear of robbers and diseases and with quarrels and intrigues stopped and ruffians silenced. The pious king governed the kingdom with piety. In his leisure he enjoyed, walked and had recreation with the queen. In course of time the queen became enceinte. A son was born, beautiful, of pleasing appearance with eyes like those of a kuṇāla bird. After his birth an assembly of relations was called and they were asked what should be the name of the boy. The relations said, "as the boy's eyes appeared like those of a kuṇāla bird as soon as born, let him be called Kuṇāla. The boy Kuṇāla grew up quickly as a lotus grows in a lake. Adorning him with various ornaments the king used to take him in his lap and eyeing his beauty again and again delightfully said, "There is no equal in beauty to my son in this world."

About this time there was a village named Puspabherotsa in the Gāndhāra country. There a son was born to a householder who (the son) excelled mortal beauty. With his birth tanks full of water of celestial fragrance and with steps of

precious stones were created, and moving gardens in full bloom appeared. Wherever the boy went tanks and gardens came up. He was known as Sundara.

After some time, some merchants from Puṣpabherotsa had occasion to come to Pāṭaliputra on business. They came in the presence of the king with gifts. Then King Aśoka showed Kuṇāla to them and asked whether during their journeys they had before seen any one endowed with such exquisite beauty. Then those merchants, with folded palms and falling on the feet of the king thus securing immunity said to the king, "There is Your Majesty ! in our country there is one by the name of Sundara who excels human beauty. With his birth tanks full of water of celestial fragrance and moving gardens blooming in fruit and flowers came up. Wherever the boy goes tanks and gardens grow up. Hearing this, the king was extremely surprised.

Being inquisitive, he sent a messenger thither (with the message), "King Aśoka intends to come for the purpose of looking at the boy, Sundara. So please do what you think should be done." Then the people became afraid—"If the king takes pains to come here with his retinue, he might create trouble for us." So placing that boy in a good conveyance and providing hundreds and thousands of strings of pearls as gifts to the king they sent him to Aśoka. The king was astonished looking at the beauty, elegance and excellence of complexion of that boy and also on seeing the celestial tanks and gardens.

38
PAÑCARĀTRAM
ACT II
Dhṛtarāṣṭra's Sons beaten back

(Enter a Soldier)

Soldier: Hey, Ho, take word, take word to the great king, the King of Virāṭa that the cattle are being taken away by the

sons of Dhṛtarāṣṭra, whose valour is concealed by this brigand-like doing.

(Enter Chamberlain)

Chamberlain: This is very likely of those who are malicious of their brothers. (But) this information will be inopportune now to the great king who is busy with the birth-day ceremonies and may give rise to his wrath. So I will tell him at the end of the auspicious day.

Soldier: This is a news of transgression. Please inform early.

Chamberlain: All right, it shall be done.

[Enter King]

King: Now I wonder, why Duryodhana is hostile to me! Is it because I did not go to his Sacrifice ? How could I have gone. The death of the *Kicakas* put us into grief. Or perhaps, because I secretly support the Pāṇḍavas ! Any way I have to fight. (To the soldier) Call the charioteer.

Soldier: As Your Majesty desires.

Charioteer: (Entering) Victory to the Long-lived one.

King: Bring my chariot quickly, a noble battle-guest has come. Bhīṣma will be gladdened with arrows, to conquer him is beyond my hope.

Charioteer: As the Long-lived one desires. O Long-lived one ! The chariot which you like has been taken by Prince Uttara.

King: Why did you not drive the chariot of the Prince?

Charioteer: I beg pardon of the Long-lived one. I got the chariot ready and was in attendance according to the custom of charioteers. But the prince rejected me and chose Bṛhaṇṇalā as charioteer.

A Soldier: (Entering) The chariot of the Prince is smashed.

King: What, smashed, did you say ?

A Soldier: Your Majesty may deign to hear. By many a foe expert in war was the path of the horses cut off by arrows and the chariot making for a thicket was smashed in front of the cremation ground.

King: Ah, is that so? Go, find out more news.

A Soldier: (Entering) Victory to Your Majesty. After resting the horses for a while in the cremation ground the roads have been hidden by showers of arrows released by the Prince.

King: Go and get further news.

Soldier: As Your Majesty wishes.

(Exit and re-entry) Victory to Your Majesty. Victory to the Lord of Virāṭa. I bring pleasant news. The cattle raid has been defeated. The sons of Dhṛtarāṣṭra have been put to flight.

39
ABHIṢEKANĀṬAKAM
Act VI
The Ordeal by fire of Sītā

[Enter Bibhīṣaṇa and Rāma]

Bibhīṣaṇa: Victory to your Lordship. Here comes your wife (by sacrament) O king, her misery removed by the prowess of thy arm. She comes, by thy favour, as (goddess) Lakṣmī released as of yore from the abode of demons.

Rāma: Bibhīṣaṇa, let her remain there, she, brought into the family of Ikṣvāku, is tainted by contact with the night-rangers (demons).

Bibhīṣaṇa: Your Lordship may relent.

Rāma: You should not put me to further pain.

Lakṣmaṇa: (Entering) Hail noble (brother). Learning of your intention the noble lady (Sītā) awaits your permission to enter into fire.

Rāma: Accede to the wish of the one devoted to her husband.

Lakṣmaṇa: As (my) noble (brother) wishes. [Exit and re-entering]. My noble brother be pleased—what a miracle! Leading the noble lady the fire-god comes himself. [Enter the fire-god (Agni)]

Agni: Greetings, to thee O Lord Nārāyaṇa, O greatest of kings and best of men, take this one, Janaka's daughter; (she) is sinless, pure, unscathed and honoured by the world. Besides, she, the daughter of Janaka, is Lakṣmī incarnate come to thee in human form.

Rāma: I am honoured. Even as I knew of the purity of Vaidehī, O (Lord) with the smoky-banner, yet I acted thus to convince the world.

40

BĀLACARITAM

ACT IV

Kāliya Vanquished

[Enter Dāmodara]

Dāmodara: For the good of all the people I will forthwith subdue Kāliya, the Serpent. (Enters the Lake of Kāliya and re-enters dragging Kāliya) Within the Kāliya Lake where all fish have been destroyed (I) set foot on the hood, of Kāliya the great snake, which was expanded in rage and with venom, and danced the lovely herdsman's dance, waving my arms.

Kāliya: I will send you to the abode of the Gods very soon.

Dāmodara: If you have power, burn one arm of mine.

Kāliya: Haw, Haw, Haw, I can burn the whole earth bounded by the four oceans with the seven great mountains. Why not burn thy arm. (Emits venomous flames.)

Dāmodara: Enough, you have shown your strength.

Kāliya: Have mercy, blessed Nārāyaṇa.

Dāmodara: Is this the strength that you boasted of ?

Kāliya: Have mercy. I erred in ignorance. With my household I seek protection.

Dāmodara: Kāliya, for what purpose did you enter the Yamunā Lake?

Kāliya: I had entered this (Lake) out of fear of Garuḍa your exalted mount. I seek the favour of safety from Garuḍa.

Dāmodara: Let it be so. When Garuḍa sees your head bearing the imprint of my foot, he himself will grant you the security.

Kāliya: I am gratified.

Dāmodara: From to-day onwards you must not misbehave with cows, brāhmaṇs and others.

Kāliya: O Lord, the water of this Lake is poisoned with my venom. Now after taking out that venom I will leave this Lake.

Dāmodara: Go your ways.

Kāliya: As the Lord Nārāyaṇa commands.

41
PAÑCATANTRAM
The story of rats that ate iron

In a certain town lived a son of a merchant by the name of Jīrṇadhana. Due to loss of his wealth he determined to go on a travel. That person is the worst of all who having lost his fortune still dwells in the same place where he used to live in affluence.

He had in his house an iron balance-beam inherited from his forefathers. This he placed in trust with some merchant and went to other lands. Having roamed about in other lands at will for a long time he returned home and told that merchant—"Oh merchant, the balance-beam may now be given to me."

He (merchant) said, "Oh! that does not exist, your balance-beam was eaten by the rats."

Jīrṇadhana said, "Oh merchant, it is none of your fault if it was eaten by the rats. This is the way of the world. Nothing here is everlasting; now I want to go for a bath to the river. So, please send your son, this Dhanadeva, with me taking the bathing materials."

And he (merchant) afraid of being accused of theft spoke to his son—"My child ! this is your uncle; he is going to the river for a bath. So, you are to go with him taking the things required for bath". Then, that son of the merchant happily carried the bathing materials and went with the new-comer. This being done, that merchant (Jīrṇadhana) after taking his bath flung the boy in a cavity by the side of the river and closing the entrance of it by a big boulder quickly returned home. Being asked by that merchant "Oh new-comer, let me be told—where is that boy who went with you to the river ?" He replied "He was taken away by a hawk." The merchant said "you liar, can a hawk possibly carry off a boy?" He (Jīrṇadhana) replied "O truthful man, if a hawk is unable to carry off a boy, the rats are also unable to eat up a balance-beam made of a heavy material like iron. So give back my iron beam if you have need for your son." So quarrelling they both went to the Court. There the merchant said in a loud voice "Help, a disgraceful deed has been perpetrated; my child has been stolen by this thief." He (Jīrṇadhana) said "What shall I do, with me looking on, the child was taken away from the river-bank by a hawk." Hearing this they (the Judges) said "Well, you have not spoken the truth. How can a hawk carry away a boy ?" He (Jīrṇadhana) said, "Well, hear me please—where the rats eat up a balance-beam of one thousand (palas) weight, there, O Lord, doubtless a hawk can carry off a boy."

They (the Judges) asked "What does it mean?" Then the merchant narrated the whole episode from the beginning to the Judges. Then they laughed and made both of them restore the balance-beam and the boy respectively to the owners.

42

The story of Yudhiṣṭhira the potter and the king

There lived a certain potter in a city. One day while carelessly running at great speed he fell down against the jagged edge of a broken pot. Then sustaining a severe wound on the forehead by the jagged edge of the pot, with blood flowing over his body, he raised himself with difficulty and went home. Then due to improper treatment (lit. improper food) the wound cicatrized. He was cured with great difficulty. After some time the land was afflicted by famine and the potter, famished by hunger, went to another country with some servants of the king and became the servant of a king. That king seeing the horrible scar on his forehead thought, "surely this is some great hero and that is why he has a frontal scar." So he bestowed honours on him and treated him more graciously than others. The Princes seeing too much favours being bestowed on him cherished extreme jealousy against him but said nothing out of fear of the king.

One day as there was a possibility of a war, there was a marshalling of valiants of the army and while the elephants were being accoutred, the horses caparisoned and the troops being questioned about their capabilities, the king asked the potter aside—"O Prince, what is your name ? What is your caste ? In which battle did you receive this injury imprinted on your

forehead?" He replied, "O Lord, this is no scar made by any battle weapon. I am a potter of the name Yudhiṣṭhira. In my house was a large number of broken pots. One day, after being drunk, as I was running at great speed I fell on those broken pots. The wound produced by a broken pot later cicatrized." Abashed, the king reflected, "O I have been deceived by the potter, masquerading as a prince. So let him be driven off by a push on neck." While this was being done, the potter said "Don't do this, (wait to) see the adroitness of my hands (in wielding weapons in the battle)." The king said "Even if you are a treasure-house of all qualities, please go, go away at speed before the Princes come to know of your true nature; otherwise you will lose your life at their hand after much indignity." Hearing this the potter sped away.

43

The story of Nanda, Vararuci and their wives

There was a great King Nanda, lord of the country from sea to sea, whose foot-stool was (as if) a labyrinth formed by the rays emanating from the crest jewels of many kings (defeated by him), whose fame was as spotless as the rays of the moon in autumn and who was famous for his prowess and valour. He had a minister, who had acquired the essence of all knowledge from a reading of all the sciences and arts, named Vararuci. One day his wife got angry with him. She was very much loved (by her husband) and though he tried to please her in many ways, she was not appeased. Then her husband told her, "Tell me what will please you, and I will certainly do it." Then she said, "If you fall at my feet after shaving your head, then I will be pleased." On this being done, she was appeased.

Then Nanda's wife also got angry and would not be appeased by entreaties. Then he told her, "I will not live for a moment without you; I would fall at your feet to appease you." She said, "you crawl on all fours and enbridling you I will ride you like a horse, and if you neigh like a horse, I will be pleased." The King suffered this.

In the morning Vararuci appeared before the King, sitting in Court. Seeing him the King asked, 'O, Vararuci, on what holy occasion did you shave your head?" He replied,

"What is not given and what is not done by men when prevailed upon by wives? Where a non-horse neighs my head was shaved on that (holy) occasion."

44

The story of the four learned fools

In a certain town lived four Brāhmaṇa young men who were friends. In their youthful way it struck them that they should go to some other country and acquire learning. So on a certain day they made a compact and went to Kānyakubja. Here they went to a school and began reading. Thus reading for twelve years with undivided attention, they all became quite learned. Then the four assembling together said, "We have crossed (the sea of) all learning; therefore after bidding farewell to the professor we should return to our own country." Thus taking counsel they bade the professor farewell and obtaining his leave and taking their books they started. After proceeding for some distance along the road it bifurcated into two pathways and seeing this they all sat down. Then one of them said, "By which way should we go ?" About this time, the son of a merchant in the town having died, the merchants were carrying the dead body for cremation. Then of the four (Brāhmaṇas) one found

in the book, "That is the way which is traversed by the Mahājanas (great men)." Then said he, "We will take the path which is being traversed by the Mahājanas (merchants)." As they were going along with the group of pedestrian merchants, they saw a donkey in that cremation ground. Then it was seen in a book by a second (Brāhmaṇa), "That person is the true friend who stands by in celebrations and sports as well as in famine and revolution and before the court of justice and at the cremation ground"; and he said, "Aha this is our friend." Then some (of them) embraced him (the donkey) by the neck and some washed his feet. And as those Paṇḍitas were looking around they saw a camel go fast. Then they said, "What is that (animal)". Then the third said, on opening a book, "Swift is the movement of (divine) Justice"; so this must be Justice (Dharma i.e. Yama) in body. Then the fourth one said, "The dear one should be joined with Dharma" (virtue). Then the donkey was bound to the neck of the camel. Then the owner (of the donkey), the washerman was informed by some one. Hearing this the washerman came up to beat those learned fools; and seeing him from a distance they fled. Then after traversing some distance while running they came up to a river. Seeing a *Palāśa* leaf come floating by in that river, one of those learned men said, "The leaf that comes up would ferry us across", and saying this he jumped on the leaf and seeing him being carried away by the current another of the learned men caught him by the hair and said, "When there is a possibility of a total loss, the learned give up half and do their work with the other half, for a total loss is unbearable." So saying the beheading of the one (who was being carried away by the river) was done. Then afterwards, they came up to a village. The villagers invited them and took each one to a different house. There one was given spaghetti fried in clarified butter to eat. Seeing that and after

some thinking the learned one said, "Long threads lead to destruction" (Dīrghasutrī means procrastinator and not long thread). So saying he left the food and went away. Then another was given Maṇḍā (a kind of sweet made of milk casein and sugar which is beaten flat and round) He also left the food and went away saying "One with a large girth will not be long-lived" (actually the saying applies to men struck with obesity). To the third was given Baḍi (made by sundrying a thick paste of pulses which is usually fried; due to slow fermentation it lifts like loaf and appears to have holes on the surface). There also that learned man said, "Holes lead to calamities" (the saying applies really to statecraft where imperfect defences having vulnerability and a weak vulnerable policy leads to the destruction of the state) and left the food. Then all the three learneds being famished with hunger and being jeered at by all left that place and went home.

45

DIVYĀVADĀNAM

Aśoka becomes king

King Bindusāra was reigning in Pāṭaliputra. A son was born to him. He was named Susīma. At that time in the city of Campā there was a Brāhmaṇa. A lovely daughter was born to him, of exquisite beauty and bringing welfare to the country. Of her the soothsayers said—"A king shall be the husband of this girl." Hearing this the hairs of the body of the Brāhmaṇa stood erect (out of great delight). Taking that girl he went to Pāṭaliputra. Having adorned her with many ornaments, she was given to King Bindusāra to be taken as a wife (saying) "this maiden is agreeable and suitable." She was sent by King Bindusāra to the harem. The ladies of the harem thought—

"This girl is lovely, exquisitely beautiful and auspicious. If the King moves about with this one, he will never cast a glance at us." She was taught the work of a barber by them. As she was well trained up, she used to trim the hair and beard of the King. Pleased with her services the King asked her what gift she would like to have. Then it was said by her that she be married to the King. The King said—"You are a barber girl and I am a Kṣatriya king, duly anointed. How can there be marriage of you with me ?"

She said, "Oh Lord, I am not a barber girl. I am the daughter of a Brāhmaṇa, given by him (that Brāhmaṇa) to be a wife to you."

The King said—"Who taught you the work of the barber ?"

She said, "The ladies of the harem."

The King said, "You are not to do any more the work of a barber."

She was made the Chief Queen of the King. A son was born to her. She said (to herself) "With the birth of this boy, I have become devoid of sorrow (aśoka). Therefore, his (the boy's) name should be given as Aśoka." Aśoka was unpleasant to touch; and so disliked by King Bindusāra.

Thereafter, the King Bindusāra intent upon testing (the capacities) of the princes called in a sage by the name of Piṅgalavatsājīva and said—"Oh preceptor ! I want to test the princes to find out who is able to govern the kingdom after my death."

The sage, Piṅgalavatsājīva replied—"Please take the princes to the garden with the Golden Canopy and I will hold the test there." As the King was going to the garden with the Golden Canopy with the princes, Aśoka was told by his mother—"My child, the King has gone to the garden with the Golden Canopy to test the princes; you too are to go."

Aśoka said—"The King even dislikes my sight; why should I go there ?"

She said, "Go even then." Aśoka said—"Send my food."

King Bindusāra had a big elephant by the name Mallahaka. Aśoka after coming to the garden with the Golden Canopy on the back of Mallahaka sat on the ground amongst the princes. The food of the princes was brought. Aśoka's food also, consisting of rice and curd, was sent in an earthen pot. Thereafter the sage Piṅgalavatsājīva was told by the King Bindusāra—"Oh Preceptor, please test the princes to find out who is capable of governing the kingdom after my death." Piṅgalavatsājīva looked on and thought—"Aśoka will be the king. But he is disliked by the King. If I say Aśoka will be the king then I will lose my life." He then said, "Oh Lord, I will determine by differentia." The King said "Determine by differentia !" He said, "That one whose conveyance, seat, eating plate, food, drink are best will be the King." Aśoka thought "I have come on the back of an elephant, my conveyance is best; my seat was the earth, eating plate was made of earth, food was rice of Śāli and drink was curd; as I perceive, I shall be the King." Thereafter the mother of Aśoka asked Piṅgalavatsājīva—"Oh Preceptor, which of the princes will become the King after the death of Bindusāra." He said, "Aśoka." Then it was said by her—"Sometime the King might ask you categorically. So, you go away and remain in hiding. When you hear that Aśoka has become the King, then come."

Thereafter there was a rebellion against Bindusāra in the city of Takṣaśilā. Aśoka was despatched there by Bindusāra saying—"Go Prince and subdue Takṣaśilā." An army of elephants, horses, chariots and foot-soldiers was provided but means of conveyance and arms were not given. As Aśoka, the Prince, went out of Pāṭaliputra, he was told by his atten-

dants—"Oh Prince, we have no weapons, wherewith should we fight?" Then it was said by Aśoka—"If all goes well with the State, the weapons will be found." It being said the earth gave away and the weapons were available. The Prince went to Takṣasilā with the four kinds of forces. On hearing of his coming the citizens of Takṣaśilā decorated the road up to a distance of 3½ Yojanas and with pitcher filled with water went to receive him. After receiving him they said—"We do not rebel against the Prince nor do we rebel against the King Bindusāra. But we are put to grief by the wicked Governor." With great pomp the Prince was taken into Takṣasilā. Thence he returned to Pāṭaliputra.

One day the Prince Susīma was entering Pāṭaliputra from the garden. Khallātaka, Chief Minister of King Bindusāra was at that time going out of the town. In jest he was given a slap on the back of his neck by the Prince Susīma. The Minister thought—"To-day he slaps; when he becomes the King he will fling weapons at me. I shall, therefore, so manage the affairs that he will never be the King." He (the Chief Minister) carried on intrigue with the 500 Ministers and Councillors. The Ministers and the Councillors decided to place Aśoka on the throne. The Prince Susīma was sent under some pretext to Takṣaśilā.

When King Bindusāra was almost dying, Aśoka was adorned with all sorts of ornaments by the Ministers and taken to the King Bindusāra who was asked to place him on the throne. At this the King was angry. Aśoka then said, 'If the kingdom belongs to me by right let the Gods bind my turban." His turban was bound by the Gods. Seeing this Bindusāra vomited warm blood and died. Aśoka was established on the throne. Susīma heard that Bindusāra was dead and Aśoka was established on the throne. Hearing this, he, in anger, came away

from Takṣaśilā. Susīma was told that if he was able to kill Aśoka then he would be the King. As he was coming, Rādhagupta, the Chief Minister of Aśoka dug a moat in front of the main gate of the city of Pāṭaliputra and filled it up by burning charcoal of catechu tree and kept it covered by straw. Susīma fell into that moat filled by burning charcoal and died there.

46

THE ALLAHABAD INSCRIPTION OF SAMUDRAGUPTA

The Eulogy by Hariṣena

Who, being looked at (with envy) by the faces melancholy (*through the rejection of themselves*), of others of equal birth, while the attendants of the court breathed forth deep sighs (*of happiness*), was bidden by (his) father, who, exclaiming "Verily (*he is*) worthy," embraced (him) with the hairs of (his) body standing erect (*through pleasure*) (and thus) indicative of (his) sentiments, and scanned (him) with an eye turning round and round in affection (and) laden with tears of (joy) and perceptive of (*his noble*) nature—(*to govern of surety*) the whole world:

Who being skilful in engaging in a hundred battles of various kinds;—whose only ally was the prowess of the strength of his own arm; who was noted for his prowess, whose great fortune was increased by the glory produced by the favour shown in capturing and then liberating **Mahendra** of **Kośala**, **Vyāghrarāja** of **Mahākāntāra**, **Manṭarāja** of **Kuralaka**, **Mahendra** of **Piṣṭapura**, **Śvāmidatta** of **Koṭṭura** on the hill, **Damana** of **Eranḍapalla**, **Viṣṇugopa** of **Kāñci**, **Nīlarāja** of **Avamukta**, **Hastivarman** of **Veṅgi**, **Ugrasena** of **Palakka**, **Kuvera** of **Devarāṣṭra**, **Dhanañjaya** of **Kusthalapura**,

and all the other kings of the region of the south; who abounded in majesty that had increased by the violently exterminating **Rudradeva, Matila Nāgadatta, Candravarman, Gaṇapatināga, Nāgasena, Acyuta, Nandin, Balavarman** and many other kings of (*the land of*) Āryāvarta:—who made all kings of the forest countries become (his) servants; whose imperious commands were fully gratified by giving all (*kinds of*) taxes and obeying (his) orders and coming to perform obeisance, by the frontier kings of **Samataṭa, Davāka, Kāmarūpa, Nepāla, Kartṛpura** and other countries and by the **Mālavas, Arjunāyanas, Yaudheyas, Madrakas, Ābhīras, Prārjunas, Sanakānikas, Kākas, Kharaparikas**, and other (*tribes*); Whose tranquil fame pervading the (whole) world, by means of the amplitude of the vigour of (his) arm, was effected by acts of respectful service, such as offering themselves for service, bringing presents of maidens, (giving) Garuḍa tokens, (surrendering) the enjoyment of their own territories, soliciting (his) commands etc. (*rendered by*) the **Daivaputras, Ṣāhis, Ṣāhānuṣāhis, Śakas,** and **Muruṇḍas**, and by the people of **Siṃhala** and all (other) dwellers in the islands;—who had no antagonist of (equal power) in the world;

Who was the glorified personification of kindness to mankind; who put to shame the preceptor of (*Indra*) the Lord of Gods, and Tumburu and Nārada and others by (his) sharp and polished intellect and choral skill and musical accomplishments; who established the title of king of poets by various poetical compositions that were fit to be the means of subsistence of learned people; who was the son of the son's son of Mahāraja the illustrious Gupta (or Śrīgupta), son's son of Mahāraja the illustrious Ghaṭotkaca, who was the son of Mahārājādhirāja the glorious Candragupta and the daughter's son of Licchavī, begotten on Mahādevī Kumāradevī, who was Mahārājādhirāja

the illustrious Samudra Gupta and whose fame having pervaded the entire surface of the earth and experiencing the sweet happiness attained by his having gone to the abode of (*Indra*) the Lord of Gods—of him this lofty column, as it were an arm of the earth, proclaims the fame—and let this poetical composition, the work of the sāndhivigrahika and kumārāmātya, the mahādaṇḍanāyaka Hariṣena, the slave of the feet of the Bhaṭṭāraka, the son of Mahādaṇḍanāyaka Dhruvabhūti be for the welfare of all beings.

The accomplishment (of the matter) has been effected by Mahādaṇḍanāyaka Tilabhaṭṭaka who meditates on the feet of the Paramabhaṭṭāraka.

[*Tr.* J. F. FLEET]

47

VIṢṆU PURĀṆA

BOOK II

CHAPTER III

The description of Bhāratavarṣa

The country that lies north of the ocean, and south of the snowy mountains, is called Bhārata, for there dwelt the descendants of Bharata.

It is nine thousand leagues in extent, O noble Sage, and is the land of works, in consequence of which men go to heaven, or obtain emancipation.

The seven main chains of mountains in Bhārata are Mahendra, Malaya, Sahya, Śuktimat, Ṛkṣa, Vindhya, and Pāripātra.

O Sage, from this region heaven is obtained, or even, in some cases, liberation from existence; or men pass from hence into the condition of brutes, or fall into hell.

Heaven, emancipation, a state in mid-air, or in the subterraneous realms, succeeds to existence here, and the world of acts is not the title of any other portion of the universe.

The Varṣa of Bhārata is divided into nine portions, which I will name to you; they are Indra-dvīpa, Kaṣerumat, Tāmravarṇa, Gabhastimat, Nāga-dvīpa, Saumya, Gandharva, and Vāruṇa.

The last or ninth Dvīpa is surrounded by the ocean, and is a thousand Yojanas from north to south.

On the east of Bhārata dwell the Kirātas (the barbarians); on the west, the Yavanas; in the centre reside Brāhmaṇas, Kṣatriyas Vaiśyas, and Śūdras, occupied in their respective duties of sacrifice, arms, trade, and service.

The Śatadru, Candrabhāgā, and other rivers, flow from the foot of Himālaya: the Vedasmṛti and others from the Pāripātra mountains: the Narmadā and Surasā from the Vindhya hills:

The Tāpi, Payoṣṇi, and Nirvindhya from the Ṛkṣa mountains; the Godāvarī, Bhīmarathī, Kṛṣṇaveṇī, and others, from the Sahya mountains: the Kṛtamālā, Tāmraparṇī and others from the Malaya hills.

The Trisama, Ṛṣikulya,[1] etc. from the Mahendra: and the Ṛṣikulya, Kumārī, and others, from the Śuktimat mountains.

Of such as these, and of minor rivers, there is an infinite number; and many nations inhabit the countries on their borders.

The principal nations of Bhārata are the Kurus and Pāñcālas, in the middle districts:

The people of Kāmarūpa, in the east: the Puṇḍras, Kaliṅgas, Magadhas, and southern nations, are in the south:

[1]Ṛṣikulya is modern Rasikulia. The other Ṛṣikulya is not identifiable.

In the extreme west are the Saurāṣṭras, Śuras, Ābhīras, Arbudas: the Karuṣas and Mālavas, dwelling along the Pāripātra mountains:

The Sauviras, the Saindhavas, the Hūṇas, the Śālwas, the people of Śākala, the Madras, the Rāmas, the Ambaṣṭhas, and the Pārasikas, and others.

These nations drink of the water of the rivers above enumerated, and inhabit their borders, happy and prosperous.

In the Bhāratavarṣa it is that the succession of four Yugas, or ages, the Kṛta, the Tretā, the Dvāpara, and the Kali, (and none other) takes place.

That pious ascetics engage in rigorous penance; that devout men offer sacrifices; and that gifts are distributed; all for the sake of another world.

It is only after many thousand births, and the aggregation of much merit, that living beings are sometimes born in Bhārata as men.

The gods themselves exclaim, "Happy are those who are born, even from the condition of gods, as men in Bhāratavarṣa, as that is the way to the pleasures of Paradise, or the greater blessing of final liberation.

Happy are they who, consigning all the unheeded rewards of their acts to the supreme and eternal Viṣṇu, obtain existence in that land of works, as their path to him.

We know not, when the acts that have obtained us heaven shall have been fully recompensed, where we shall renew corporeal confinement; but we know that those men are fortunate who are born with perfect faculties in Bhāratavarṣa.

[Tr. H. H. Wilson]

Book IV

Chapter IV

The story of Sagara

Sumati the daughter of Kaśyapa, and Keśinī the daughter of Rājā of Vidarbha, were the two wives of Sagara. Being without progeny, the aid of the sage Aurva being solicited by them with great earnestness, the Muni pronounced this boon, that one wife should bear one son, the upholder of his race, and the other should give birth to sixty thousand sons; and he left it to them to make their election. Keśinī chose to have the single son; Sumati the multitude: and it came to pass in a short time the former bore Asamañjas, a prince through whom the dynasty continued; and Sumati had sixty thousand sons. The son of Asamañjas was Aṃśumat.

Asamañjas was from his boyhood of very irregular conduct. His father hoped that as he grew up to manhood he would reform; but finding that he continued guilty of the same immorality, Sagara abandoned him. The sixty thousand sons of Sagara followed the example of their brother Asamañjas. The path of virtue and piety being obstructed in the world by the sons of Sagara emulating Asamañjas, the gods repaired to the Muni Kapila, who was a portion of Viṣṇu, free from fault, and endowed with all true wisdom. Having approached him with respect, they said, "O lord, what will become of the world, if these sons of Sagara are permitted to go on in the evil ways which they have learned from Asamañjas ! Do thou, then, assume a visible form, for the protection of the afflicted universe. "Be satisfied," replied the sage, "in a brief time the sons of Sagara shall be all destroyed."

At that period Sagara commenced the performance of the

solemn sacrifice of a horse, who was guarded by his own sons: nevertheless some one stole the animal, and carried it off into a chasm in the earth. Sagara commanded his sons to search for the steed; and they, tracing him by the impressions of his hoofs, followed his course with perseverance, until coming to the chasm where he had entered, they proceeded to enlarge it, and dug downwards each for a league. Coming to Pātāla, they beheld the horse wandering freely about, and at no great distance from him they saw the Ṛṣi Kapila sitting, with his head declined in meditation, and illuminating the surrounding space with radiance as bright as the splendours of the autumnal sun, shining in an unclouded sky. Exclaiming, "This is the villain who has maliciously interrupted our sacrifice, and stolen the horse ! kill him !" they ran towards him with uplifted weapons. The Muni slowly raised his eyes, and for an instant looked upon them, and they were reduced to ashes by the sacred flame that darted from his person.

When Sagara learned that his sons, whom he had sent in pursuit of the sacrificial steed, had been destroyed by the might of the great Ṛṣi Kapila, he dispatched Aṃśumat, the son of Asamañjas, to effect the animal's recovery. The youth, proceeding by the deep path which the princes had dug, arrived where Kapila was, and bowing respectfully, prayed to him, and so propitiated him, that the saint said, "Go, my son, deliver the horse to your grandfather; and demand a boon (of me); thy grandson shall bring down the river Gaṅgā from the heaven on to the earth." Aṃśumat requested as a boon that his uncles, who had perished through the sage's displeasure, might, although unworthy of it, be raised to heaven through his favour.

"I have told you," replied Kapila, "that your grandson shall bring down upon earth the Ganges of the gods; and when her waters shall wash the bones and ashes of thy grandfather's

sons, they shall be raised to Svarga. Such is the efficacy of the stream that flows from the toe of Viṣṇu, that it confers heaven upon all who bathe in it designedly, or who even become accidentally immersed in it: those even shall obtain Svarga, whose bones, skin, fibres, hair, or any other part, shall be left after death upon the earth which is contiguous to the Ganges." Having acknowledged reverentially the kindness of the sage, Aṃśumat returned to his grandfather, and delivered to him the horse. Sagara, on recovering the steed, completed his sacrifice; and in affectionate memory of his sons, denominated Sāgara the chasm which they had dug.

[Tr. H. H. Wilson]

49
MĀLAVIKĀGNIMITRAM
Act I
Support to Kālidāsa's Work

Let that Lord, (Īśaḥ) who (though) being the sole possessor of all bliss and granting desired boon to worshippers is (yet) clad in the skin of a tiger, who (though) being one in body with his endearing wife (yet) excels all sages whose minds are free of all desires, who (though) supporting the entire world with his eight manifested forms is (yet) unelated, remove all the darkness of your mind for the purpose of your beholding the path of virtue.

Sūtradhāra: There is no need for digression. (Looking towards the postscenium) "Māriṣa, come hither."

Paripārśvika: (Entering) Your honor ! I am here.

Sūtra: I have been desired by the (learned) council to stage the drama known as Mālavikāgnimitram by Kālidāsa during the spring festival; so let the orchestra begin.

Paripārśvika: Nay, not so. How is it that leaving aside the productions of renowned poets like Bhāsa, Saumillaka, Kaviputra and others, too much regard is being bestowed on the work of the present poet Kālidāsa?

Sūtra: O, you have spoken without consideration—see: All that is old is not, per se, good, nor is a poem contemptible because it is new; the learned bestow their praise after deliberation, (but) a fool's intellect is carried away by the belief of others.

Paripārśvika: Your honour is the best Judge.

Sūtra: Therefore, do thou hurry.

50

Act V

The discourse of Agnimitra and the Kañcukī

(*Kañcukī*) *Chamberlain:* The minister informs that the policy regarding Vidarbha has been executed. We like to hear the opinion of Your Majesty.

King: Maudgalya, I am desirous of dividing the kingdom between the cousins Yajñasena and Mādhavasena. Let the two separately govern on the two banks of the (river) Varadā just as (the Moon), the cool-rayed one and (the Sun), the hot-rayed one divide the Night and the Day between themselves.

Chamberlain: I shall inform the council of ministers thus. (Exit and re-entry) Victory be to Your Majesty, the minister informs that Your Majesty's decision is very conducive of good: the opinion of the council of ministers is the same. Just as two horses harnessed to the same pole of the chariot obey the charioteer being mutually restrained, so also the

two, governing the kingdom split in twain will be mutually restrained and being neutralised will obey you.

King: The council of ministers be told accordingly to write to the general Vīrasena directing him to do so.

Chamberlain: As your Majesty desires. (Goes out and re-enters with a letter and a gift in his hand). Your Majesty's order has been carried out. Here is a letter from His Grace, the commander-in-chief Puṣpamitra with some gift and a raiment. Your Majesty may kindly see.

King: [Rises and taking the letter with ceremony, sits down and reads]

With blessings, Puṣpamitra, from the place of sacrifice, after affectionately embracing his long-lived son Agnimitra residing at Vidiśā; "Let it be known that the sacrificial horse let loose by me (who am) consecrated for performing a royal sacrifice, to return after a year, under protection of prince Vasumitra together with a hundred princes, (that horse) was captured by Yavana cavalry as it (the horse) was grazing on the south bank of the river Sindhu (Indus). Then followed a severe battle between the two armies. Thereafter the enemy being vanquished by (prince) Vasumitra the (great) archer, my noble horse, which was being carried away by force, has returned. Now therefore, I, whose horse was recovered by my grandson, like Aṃśumat, will perform the sacrifice just as Sagara did. Now therefore, with mind freed from wrath, do come with my daughter-in-law to take part in the sacrifice. (Reading aloud) I am honoured.

Parivrājikā: By this God-sent victory of the son, the Lord and Lady are both blessed.

King: Maudgalya ! The young elephant has followed (the tradition) of the leader of the herd.

51
VIKRAMORVAŚĪYAM
Act V
The blessings of Indra

King: (With courtesy) O holy one, what brings you here ?

Nārada: Hear the message of the mighty Indra, O King.

King: I am attentive to listen.

Nārada: The great Maghavan, who can appreciate the merits directs you who are intent on going to the forest.

King: What is the command ?

Nārada: By the seers who are able to visualise the present, past and the future—it has been said that a war between the gods and the Asuras is imminent. You with an army is an ally (of the gods). Therefore, you should not lay down your arms. This Urvaśī, for so long as your life lasts, is given to you as a wedded wife.

Urvaśī: Oh ! a spear is taken out of my heart.

King: I am greatly favoured by the Lord.

Nārada: It befits you.

He bestows a favour on you and you too give him a good turn. The Sun kindles the fire and fire illumines the Sun by his own lustre.

O King, what further could Indra (Pākaśāsana) do to please you ?

King: If the Lord Indra (Pākaśāsana) would be pleased—then:

May he join the Goddesses of Learning and Fortune who are ever in opposition, to bless for glory and ease of the good.

And also:—Let everyone overcome all the vicissitudes of life, let everyone find his own good, let the desire of everyone be fulfilled and let everyone be happy.

ŚAKUNTALĀ; OR, THE LOST RING

Canto VII

The re-union of Duṣmanta and Śakuntalā

Mārīca

[Gazing at Duṣmanta. To his wife]

O Dākṣāyani,
This is the mighty hero, King Duṣmanta,
Protector of the earth; who, at the head
Of the celestial armies of thy son,
Does battle with the enemies of heaven.
Thanks to his bow, the thunderbolt of Indra
Rests from its work, no more the minister
Of death and desolation to the world,
But a mere symbol of divinity.

Aditi

He bears in his noble form all the marks of dignity.

King.

(Prostrating himself)

Duṣmanta, content to have fulfilled the commands of your son Indra, offers you his adoration.

Mārīca

My son, long may'st thou live, and happily may'st thou reign over the earth !

Aditi

My son, may'st thou ever be invincible in the field of battle !

Śakuntalā

I also prostrate myself before you, most adorable beings, and my child with me.

Mārīca

My daughter,

Thy lord resembles Indra, and thy child
Is noble as Jayanta, Indra's son;
I have no worthier blessing left for thee,
May'st thou be faithful as the god's own wife !

Aditi

My daughter, may'st thou be always the object of thy husband's fondest love; and may thy son live long to be the joy of both his parents ! Be seated.

(All sit down in the presence of Mārīca)

King

Most reverend Sage, this thy handmaid was married to me by the Gāndharva Ceremony, and after a time was conducted to my palace by her relations. Meanwhile a fatal delusion seized me; I lost my memory and rejected her, thus committing a grievous offence against the venerable Kaṇva, who is of thy divine race. Afterwards the sight of this ring restored my faculties, and brought back to my mind all the circumstances of my union with his daughter. But my conduct still seems to me incomprehensible.

Mārīca

My son, cease to think thyself in fault. Even the delusion that possessed thy mind was not brought about by any act of thine. Listen to me.

King

I am attentive.

Mārīca

Know that when the nymph Menakā, the mother of Śakuntalā, became aware of her daughter's anguish in consequence of the loss of the ring at the nymph's pool, and of thy subsequent rejection of her, she brought her and confided her to the care of Aditi. And I no sooner saw her than I ascertained by my divine power of meditation, that thy repudiation of thy poor faithful wife had been caused entirely by the curse of Durvāsas—not by thine own fault--and that the spell would terminate on the discovery of the ring.

King

(Drawing a deep breath)

Oh ! what a weight is taken off my mind, now that my character is cleared of reproach.

Śakuntalā (Aside.

Joy ! joy ! My revered husband did not, then reject me without good reason, though I have no recollection of the curse pronounced upon me. But, in all probability, I unconsciously brought it upon myself, when I was so distracted on being separated from my husband soon after our marriage. For I now remember that my two friends advised me not to fail to show the ring in case he should have forgotten me.

Mārīca

At last, my daughter, thou art happy, and hast gained thy heart's desire. Indulge, then no feeling of resentment against thy partner.

Aditi

My revered husband, should not the intelligence be conveyed to Kaṇva, that his daughter's wishes are fulfilled, and her happiness complete ? He is Śakuntalā's foster-father. Menakā, who is one of my attendants, is her mother, and dearly does she love her daughter.

Śakuntalā (Aside.

The venerable matron has given utterance to the very wish that was in my mind.

Mārīca

His penances have gained for him the faculty of omniscience, and the whole scene is already present to his mind's eye.

King

Then most assuredly he cannot be very angry with me.

Mārīca

Nevertheless it becomes us to send him intelligence of this happy event, and hear his reply. What, ho there !

Pupil (Entering.

Holy father, what are your commands ?

Mārīca

My good Gālava, delay not an instant, but hasten through the air and convey to the venerable Kaṇva, from me, the happy news that the fatal spell has ceased, that Duṣmanta's memory is restored, that his daughter Śakuntalā has a son, and that she is once more tenderly acknowledged by her husband.

Pupil

Your highness's commands shall be obeyed.

(Exit.

Mārīca

And now, my dear son, take thy consort and thy child, re-ascend the car of Indra, and return to thy imperial capital.

King

Most holy father, I obey.

[Tr. MONIER-WILLIAMS]

53

KUMĀRASAMBHAVAM

CANTO V

The discourse of Umā and Maheśvara

Said the Brahmacārin—"that mighty Lord I know;
Ever his presence bringeth care and woe.
And wouldst thou still a second time prepare
The sorrows of his fearful life to share ?
Deluded maid, how shall thy tender hand,
Decked with the nuptial bracelet's jewelled band,
Be clasped in his, when fearful serpents twine
In scaly horror round that arm divine ?
How shall thy robe, with gay flamingoes gleaming,
Suit with his coat of hide with blood-drops streaming ?
Of old thy pathway led where flowerets sweet
Made pleasant carpets for thy gentle feet.
And e'en thy foes would turn in grief away
To see these vermeil-tinted limbs essay,

Where scattered tresses strew the mournful place,
Their gloomy path amid the tombs to trace.
On ŚIVA's heart the funeral ashes rest,
Say, gentle lady, shall they stain thy breast,
Where the rich tribute of the Sandal trees
Sheds a pure odour on the amorous breeze ?
A royal bride returning in thy state,
The king of elephants should bear thy weight.
How wilt thou brook the mockery and the scorn
When thou on ŚIVA's bull art meanly borne ?
Sad that the crescent moon his crest should be:
And shall that mournful fate be shared by thee ?
His crest, the glory of the evening skies,
His bride, the moonlight of our wondering eyes !
Deformed is he, his ancestry unknown;
By vilest garb his poverty is shown.
O fawn-eyed lady, how should ŚIVA gain
That heart for which the glorious strive in vain.
No charms hath he to win a maiden's eye:
Cease from thy penance, hush the fruitless sigh !
Unmeet is he thy faithful heart to share,
Child of the Mountain, maid of beauty rare !
Not 'mid the gloomy tombs do sages raise
The holy altar of their prayer and praise."

Impatient UMĀ listened: the quick blood
Rushed to her temples in an angry flood.
Her quivering lip, her darkly-flashing eye
Told that the tempest of her wrath was nigh.
Proudly she spoke: "How couldst thou tell aright
Of one like ŚIVA, perfect, infinite ?

'Tis ever thus, the mighty and the just
Are scorned by souls that grovel in the dust.
Their lofty goodness and their motives wise
Shine all in vain before such blinded eyes,
Say who is greater, he who strives for power,
Or he who succours in misfortune's hour ?
Refuge of worlds, O how should ŚIVA deign
To look on men enslaved to paltry gain ?
The spring of wealth himself, he careth naught
For the vile treasures that mankind have sought.
His dwelling-place amid the tombs may be,
Yet Monarch of the three great worlds is he.
What though no love his outward form may claim,
The stout heart trembles at his awful name.
Who can declare the wonders of his might ?
The Trident-wielding God, who knows aright ?
Whether around him deadly serpents twine,
Or if his jewelled wreaths more brightly shine;
Whether in rough and wrinkled hide arrayed,
Or silken robe, in glittering folds displayed;
If on his brow the crescent moon he bear,
Or if a shrunken skull be withering there;
The funeral ashes touched by him acquire
The glowing lustre of eternal fire;
Falling in golden showers, the heavenly maids
Delight to pour them on their shining braids.
What though no treasures fill his storehouse full,
What though he ride upon his horned bull,
Not e'en may INDRA in his pride withhold
The lowly homage that is his of old,
But turns his raging elephant to meet
His mighty lord, and bows before his feet,

Right proud to colour them rich rosy red
With the bright flowers that deck his prostrate head.
Thy slanderous tongue proclaims thy evil mind,
Yet in thy speech one word of truth we find.
Unknown thou calls't him: how should mortal man
Count when the days of BRAHMĀ's Lord began ?
But cease these idle words: though all be true,
His failings many and his virtues few,
Still clings my heart to him, its chosen lord,
Nor fails nor falters at thy treacherous word.
Dear maiden, bid yon eager boy depart;
Why should the slanderous tale defile his heart ?
Most guilty who the faithless speech begins,
But he who stays to listen also sins."

She turned away: with wrath her bosom swelling,
Its vest of bark in angry pride repelling;
But sudden, lo, before her wondering eyes
In altered form she sees the sage arise;
'Tis ŚIVA's self before the astonished maid,
In all his gentlest majesty displayed.
She saw, she trembled, like a river's course,
Checked for a moment in its onward force,
By some huge rock amid the torrent hurled
Where erst the foaming waters madly curled.
One foot uplifted, shall she turn away ?
Unmoved the other, shall the maiden stay ?
The silver moon on ŚIVA's forehead shone,
While softly spake the God in gracious tone:
"O gentle maiden, wise and true of soul,
Lo, now I bend beneath thy sweet control.

Won by thy penance, and thy holy vows,
Thy willing slave ŚIVA before thee bows."

He spake, and rushing through her languid frame,
At his dear words returning vigour came.
She knew but this, that all her cares were o'er.
Her sorrows ended, she should weep no more !

[Tr. GRIFFITH]

54
MEGHA-DŪTAM
OR
THE CLOUD-MESSENGER

The journey of the Cloud

1. A certain Yakṣa, accursed by his lord, because of dereliction of duty, to banishment for a year, lived devoid of his glories and separated from his dear wife in the shadowy woods of Rāmagiri whose streams were purified by the ablution of Janaka's daughter.

2. Repining for some months on that hill, the lover, disjoined from his wife (and) with (his) wrists un-adorned because of the slipping of the golden bangles, saw, on the first day of Āṣāḍha, the hill-side surrounded by cloud as it were an elephant engaged in the sport of dealing a side thrust with its tusks on it.

3. With the month of Śrāvaṇa drawing nigh, (he), desirous of preserving the life of his beloved (wife), intent on sending message of his own welfare, and gladdened at heart, made an offering of freshly blossomed Kutaja flowers to it (the cloud) and hailed it with words of welcome.

4. Thou, O Cloud, the succour of the afflicted (wretch), convey this message of mine, separated by the wrath of the Lord of Wealth, to my wife: thy journey's end will be Alakā,

the habitation of the Lord of Yakṣas, where palaces are laved by the moon-beams emanating from the forehead of Hara residing in its outer gardens.

5. Making an unimpeded journey thou wilt see thy brother's faithful wife (affectionate to one person only), counting her (miserable) days and leading her (painful) life: the loving female heart (fragile) as flower likely to fall to pieces is trussed up by Hope.

6. Hear of the path suited to thy journey; thereafter, O Cloud, thou shalt hear the message of mine to be drunk by thy ears: as often you feel tired on thy journey thou resteth thy foot on the crests, drinking the light water of the streams as often thou feeleth wasted (or thirsty).

7. Enlivened at being looked at by the amazed and stirred wives of the Siddhas with uplifted faces glancing askance "is the wind taking away the mountain-crest?", avoiding on thy way the assaults of the stout trunks of the elephants that hold the quarters, thou risest to the sky facing northwards from this place abounding in luscious canes.

8. Ascending the high plateau to the fragrant fields just tilled by the plough, move a little westward and go northwards then with light pace. By its crest the lofty Āmrakūṭa would praise thee, the extinguisher of its forest-fires, tired of journey.

9. Resting a while at that grove frequented by the wives of foresters, acquiring a faster pace by shedding of water, crossing the path next, thou wilt see the Revā's rill at the foot of the Vindhyas amid uneven blocks of stone; resembling drawings of decoration made on the body of an elephant.

10. The cranes (flying) in rows look upon the Cātakas clever at catching the rain-drops as if to count them: on thy approach Daśārṇa where geese come down for a few days' stay appear dark with ripened rose apples.

11. Then going to Vidiśā the capital of the country renowned in all quarters (and there) drinking the sweet water of the current of Vetravatī gently murmuring against her banks, (as if out of her mouth) when her face wrinkles in a frown—thou wouldst get the satisfaction of a lover.

12. Even though a bit circuitous, because to northern climes thy journey is bent, do not be averse to the lap of the palaces of Ujjayinī: for thou shalt be deemed to be cheated of the fruits of sight if thou dost not take delight at the sidelong amorous glances of the city-belles, startled by the flashes of lightnings.

13. Getting to the land of the Avantis, where elders are versed in the lore of Udayana, follow thy course to Viśālā, great by riches, transformed into a portion of Heaven by the remainder of their earned merits by those dwellers of Heaven who come down to earth on the waning of their merits earned by righteous living.

14. Those who know entertain their friends come here by the (tale how) Pradyota's dear daughter who was eloped here by the King of Vatsa, (how) the Tāla orchard of that King became golden (and how) Nalagiri (the elephant) after uprooting the poles out of pride (to which he was bound) roamed about here like mad.

15. In the pellucid waters of the Gambhīrā, thou of amiable nature, shalt gain admittance as an image (reflection) as if into the heart (of a damsel granting favour): a cool breeze which ripens the wild Udumbara (fig) will carry thee, low, bent upon going to Devagiri.

16. Worshipping that god born in a grove of reeds, crossing the path, left unimpeded by couples of Siddhas carrying lutes, (out of fear of rain drops dampening the chords) thou shouldst tarry to honour the deed of Rantideva, the slaughter of cows (lit. the slaughter of the daughter of Surabhi) turned into the shape of a stream on earth.

17. Having crossed that (river) move on to make the inquisitive eyes of the dames of Daśapura the vessel to receive your image, eyes that are accustomed to the sparkling movement of the creeper-like eyebrows, whose uplifted dark lashes create a contrast hue of black with the white (of the orb of the eye) likening the beauty of black bees hovering over tossing Kunda flowers.

18. Then entering the Brahmāvarta country with spreading shadow thou findest the field of the Kurus still indicative of the battle of the Kṣatriyas where the wielder of the Gāndīva (bow) showered hundreds of sharp arrows on the faces of the kings just as thou showereth rain on the lotuses.

19. From there thou shouldst go to the Gaṅgā, the daughter of Jahnu and the echelon to Heaven for sons of Sagara, descending from the Lord of mountains near Kanakhala: who (Gaṅgā), as if jeering at Gaurī's frown-distorted face, with her foam-crested waves touching the moon (on Śambhu's forehead) (as if like hands) caught the hair of Śambhu.

20. On the lap of the Himālaya as if on the lap of a lover lies Alakā with the Gaṅgā flowing down as a bridal robe falling off; seeing that (Alakā) O thou rover at will thou wilt certainly know her: which would carry in due time hosts of clouds on the high housetops dripping (pearl like drops of) rain just like a woman with hair made up with strings of pearls.

55

The description of Alakā

1. Just as thou art the bearer of lightning, rainbow-decorated, maker of pleasing deep sonorous sound, water-filled and high, so also the palaces at Alakā have beautiful dames (to compare with lightning), are picture-decorated (to compare

with rainbow), have tabors struck for music (to compare with thy sound) and have jewelled insides (to compare with the pearly droplets in thee) (and they) kiss the sky (to compare with thy height): thus the palaces there are comparable to thee in respective features.

2. Where the trees are perpetually blossomed humming with intoxicated bees; where the tanks with girdles made of row of swans perennially bear lotuses; where the domesticated crying peacocks have ever-shining plumes and where the nightfall is beautified with dispelled darkness by unfailing moon-beams.

3. Here the virgin damsels, fit to be coveted by the Immortals, being served by the breeze cooled by the water of Mandākinī with the heat (of the Sun) dispelled by the shade thrown by Mandāra trees growing on the bank, play with gems, to be found out, which are hidden by throwing of handfuls of golden sand.

4. There to the north of the residence of the Lord of Wealth lies our house recognizable from a distance by the arched gate as beautiful as a rainbow, near which is a young Mandāra tree, reared up as a son by my wife, which is bent by the weight of blossoms (and leaves) that are within the reach of the hand.

5. She, whose ornaments are laid aside, of a weak body and delicate frame, in great sorrow laying her body again and again on the bed, will certainly make thee shed tears in the shape of rain: For, those with a soft heart are usually of a sympathetic disposition.

6. At that time, O Cloud, if she has obtained solace in sleep, please endure being averse to thunder for three hours near her face: (then) rousing her by a breeze cooled by the droplets of thy water, assuage her as if with the freshness of budded Mālatī flowers.

7. "O un-widowed one, know me, bearer of water, to be the dear friend of your husband, come to you with news for you borne in my heart: and who speeds up groups of resting sojourners desirous of unbraiding of the hair of their wives (tied up in a single braid) by agreeable deep rumblings."

8. O thou long-lived one, at my request and to do thy own good, thou shouldst tell her, "your companion staying at Rāmagiri beyond the reach of your ears and unseeable by your eyes tells you through my mouth this message the words of which have been put together in anxiety and sorrow."

9. "Hark, counting my days (hopeful of the end of the curse) I am somehow saving myself. Therefore, O auspicious one, you too should not be anguished always: For who (in the world) has uninterrupted happiness or uninterrupted sorrow; like a revolving wheel the fate of man has ups and downs."

10. "The curse on me will terminate when the wielder of the horn-bow (Śārṅgapāṇi) will rise from his serpent bed: (somehow) pass the remaining four months closing your eyes (i.e. with patience); later we will fulfil all our wishes, thought of during separation, on autumnal nights with the full moon shining."

56
RAGHUVAṂŚAM
CANTO XV
Sītā disappears into the nether-world

1. Now (about this time) Kuśa and Lava, sons of Maithilī, being directed by their preceptor, sang here and there (went about singing verses from) the Rāmāyaṇa, first known (i.e., composed) by Pracetas (Vālmiki).

2. (The subject being) Rāma's life, the composition being of

Vālmiki, and the two having the (melodious) voice of Kinnaras —what was there then (wanting) by which they were not able to captivate the hearts of their hearers ?

3. Rāma, with his younger brother out of curiosity, saw and heard respectively, the beauty of their form and the sweetness of their voice, about which he had been informed by those able to know (appreciate) the two.

4. The assembly, attentively engaged in listening to their song shed tears which flowed down their faces and appeared like a sylvan spot besprinkled with the drippings of dew unshaken by the wind.

5. Then the multitude of the people, on observing the resemblance between Rāma and the two, the only difference being of age and dress, stood (gazing at them) with winkless eyes.

6. The people were astonished not so much at their skill (in singing) as at their absence of desire to accept the presents given by the king being pleased.

7. "Who instructed you in (the art of) music, and which poet's composition is this ?"—Thus asked by the king himself, they mentioned (the name of) Vālmiki.

8. Thereupon Rāma, with his younger brothers, approached Pracetas and offered him his kingdom (and all), reserving only his body for himself.

9. Telling Rāma that the two were his own sons, born of Maithilī, the kind-hearted poet requested the acceptance of Sītā.

10. "Sire, your daughter-in-law (i.e. Sītā) was proved to be pure by (ordeal in) fire in our presence; but on account of the wickedness of the demon, the people here did not believe her (to be so).

11. "Let Maithilī convince them, therefore, with regard to

her chastity, and then I will take her back with her sons at your command."

12. When this was promised by the king, the sage caused Jānakī to be brought from the hermitage by his disciples, like the fruit of his penance obtained by means of the austerities (practised).

13. Then on the next day, Rāma of the family of Kakutstha, having caused the citizens to gather together, sent for the poet for the carrying out of the business in hand.

14. Thereupon the sage waited on (came to) Rāma, shining with his bodily splendour, with Sītā, accompanied by her two sons, as he would (wait) on the refulgent Sun, with the Vedic verse (Sāvitrī) possessed of proper intonation and right pronunciation.

15. From her very serene body, covered with a reddish-brown garment, and having its eyes fixed on her own feet (out of modesty) that she was chaste could be inferred.

16. All those people, having withdrawn their eyes from the range of her eyes, stood with their heads hung down, like Śāli plants loaded with fruit (i.e. ears of corn).

17. Then, having performed the Ācamana with the holy water poured into her hand by the disciple of Vālmiki, Sītā gave utterance to the (following) truthful speech :

18. "Since there is no transgression of duty of me towards my husband, whether in words, thought or action, O goddess (Earth), the supporter of all, it behoves thee to imbed me (in thy womb)."

19. As soon as these words were uttered by the virtuous Sītā, there rose up from a chasm that appeared at once in the Earth, a halo of light like a flash of lightning.

20. Then appeared the goddess Earth, in visible shape, having the ocean for her girdle, seated on a throne raised by the hoods of serpents.

21. Placing on her lap Sītā, whose eyes were fixed on her husband, she sank (with her) to the nether world, even as he cried—"Nay, not so."

57
INSCRIPTION AT THE TEMPLE OF THE SUN GOD

by Vatsabhaṭṭi in the reign of the Gupta Emperor Kumāra Gupta

May that Sun protect you,—who is worshipped by the hosts of the gods for the sake of existence, and by the Siddhas who wish for supernatural powers, (*and*) by ascetics, entirely given over to abstract meditation (*and*) having worldly attractions well under control, who wish for the final liberation of the soul, and, with devotion by saints, practising strict penances, (*who wish to become*) able to counteract curses; (*and*) who is the cause of the destruction and the commencing (*again*) of the Universe.

From the district of Lāṭa, which is pleasing with choice trees that are bowed down by the weight of (their) flowers, and with assembly halls and temples of the gods, and with *vihāras*, (*and*) the mountains of which are covered with vegetation, to this city of **Daśapura**, there came, men who were renowned in the world for (skill in their) craft (of silk weaving) and who,

being manifestly attracted by the virtues of the kings of this country, gave no thought to the continuous discomforts produced by the journey and its accompaniments. And in course (*of time*) this (*city*) became the forehead decoration of the earth, which is adorned with a thousand mountains

whose rocks are besprinkled with the drops of rut that trickle down from the sides of the temples of rutting elephants (*and*) which had for (*its*) decorative ear-ornaments the trees weighed down with flowers.

This (*city*) beautiful (*through*) being embraced by two charming rivers, with tremulous waves, as if it were the body of (the god) Smara (*embraced*) in secrecy by (*his wives*) Prīti and Rati, possessed of (*heaving*) breasts.

So assembling together, (*and*) day by day received into greater friendship by (*their*) constant associates, (*and*) honourably treated like sons by the kings, in joy and happiness they settled in (*this*) city.

While **Kumāra Gupta** was reigning over the (*whole*) earth, whose pendulous marriage string is the verge of the four oceans; whose large breasts are (*the mountains*) Sumeru and Kailās; (*and*) whose laughter is the full blown flowers showered forth from the borders of the woods:

There was a ruler, king **Viśvavarman,** who was equal in intellect to Śukra and Bṛhaspati, who became the most eminent of princes of this earth; (*and*) whose deeds in war were equal to (*those of*) Pārtha.

His son (*was*) king **Bandhuvarman,** possessed of firmness and statesmanship, beloved by (*his*) kinsmen; the relative, as it were, of (*his*) subjects; the remover of the afflictions of (*his*) connections, pre-eminently skilful in destroying the ranks of (*his*) proud enemies.

Handsome, youthful, dexterous in war, and endowed with humility, king though he was, yet was he never carried away by passion, astonishment, and other (*evil sentiments*); being the very incarnation of Eros, he resembled in beauty, even though he was not adorned with ornaments, a second (Kāmadeva) armed with the bow that is made of flowers.

While he, the noble **Bandhuvarman,** the best of kings, the strong shouldered one, was governing this city of Daśapura, which had been brought to a state of prosperity,—a noble (and) unequalled temple of the bright rayed (Sun), was caused to be built by the silk cloth weavers, as a guild, with stores of wealth acquired by (*the exercise of their*) craft, (a temple) which,

having broad and lofty spires, (*and*) resembling a mountain, (*and*) white as mass of rays of the risen moon, shines charming to the eye, having the similarity of (*being*) the lovely crest jewel, fixed (*in its proper place*), of (*this*) city of the west.

In that season which unites men with (their) lovely mistresses; which is agreeable with the warmth of the fire of the rays of the sun (*shining*) in the glens; in which the fishes lie low down in the water; which (*on account of the cold*) is destitute of the enjoyment of the beams of the moon, and (*sitting in the open air on*) the flat roofs of houses, and sandal wood perfumes, and palm leaf fans, and necklaces;—in which the water lilies are bitten by the frost; which is charming with the humming of the bees that are made happy by the juice of the full blown flowers of the *rodhra* and *priyaṃgu* plants and the jasmine creepers; in which the *lāvali* trees and the solitary branches of the *nagaṇa* bushes are made to dance with the force of the wind that is harsh and cold with particles of frost;—

(and) in which the (*cold induced by*) the falling of frost and snow is derided by the close embraces of the large and beautiful and plump and bulky breasts and thighs of the young men and (their) mistresses, completely under the influence of love;—

when by the (reckoning from) the tribal constitution of the Mālavas; four centuries of years, increased by ninety three, had elapsed; in that season when the low thunder of the muttering of clouds is to be welcomed (*as indicating the approach of warmth again*);—

on the excellent thirteenth day of the bright fortnight of the month of Sahasya,—this temple was established, with the ceremony of auspicious benediction.

And in the course of a long time, under other kings, parts of this temple fell in to disrepair;

so now, in order to increase their own fame, the whole of this most noble house of the sun has been repaired again by the munificent corporation;—

(this temple) which is very lofty (*and*) pure; which touches the sky, as it were, with (*its*) charming spires; (*and*) which is the resting place of the spotless rays of the moon and the sun at (*their*) times of rising.

Thus five centuries of years increased by twenty and nine years had elapsed; on the charming second lunar day of the bright fortnight of the month Tapasya;—

in the season when (Kāmadeva), whose body was destroyed by Hara develops (*his number of five*) arrows by attaining unity with the fresh bursting forth of flowers of the *aśoka* and *ketaka* and *sinduvāra* trees, and the pendulous *atimuktaka* creeper, and the wild jasmine;—

when the solitary large branches of the *nagaṇa* bushes are full of the songs of the bees that are delighted by drinking the nectar; (and) when the beautiful and luxuriant *rodhra* trees swing to and fro with the fresh bursting forth of (their) flowers;—

the whole of this noble city was decorated with (this) best of temples; just as the pure sky is decorated with the moon and the breast of the (god) Śārṅgin with the *kaustubha* jewel.

As long as (the god) Īśa wears a mass of tawny matted locks undulating with the spotless rays of the moon (*on his forehead*); and (*as long as*) (the god) Śārṅgin (*carries*) a garland of lovely water lilies on his shoulders;—so long may this noble temple endure for ever !

By the command of the guild, and from devotion, (*this*) temple of the Sun was caused to be built; and this (eulogy) that precedes was, with particular care, composed by Vatsabhaṭṭi. Hail to the composer and writer and those who read or listen (to it) ! Let there be success.

[Tr. FLEET]

58
THE MANDASOR STONE PILLAR INSCRIPTION OF YAŚODHARMAN

May that very long banner of (the god) Śūlapāṇi destroy the glory of your enemies;—(that banner) which bears (*a representation of*) the bull (Nandi), marked by the five fingers (*dipped in some dye and then*) placed on him by (Pārvatī) the daughter of the mountain (Himālaya), who causes the distant regions, in which the demons are driven wild with fear by (*his*) terrible bellowings, to shake; (*and*) who makes the glens of (the mountain) Sumeru to have their rock split open by the blows of his horns !

He, to whose arm as if (*to the arm*) of (the god) Śārṅgapāṇi,—the fore-arm of which is marked with callous parts caused by the hard string of (*his*) bow, (*and*) which is steadfast in the successful carrying out of vows for the benefit of mankind,—the earth betook itself (*for succour*), when it was afflicted by the kings of the present age, who manifested pride; who were cruel through want of proper training; who, from delusion, transgressed the path of good conduct; (*and*) who were destitute of virtuous delights:

He who, in this age which is the ravisher of good behaviour, through the action simply of (*his good*) intentions shone

gloriously, not associating with other kings who adopted a reprehensible course of conduct,—just as an offering of flowers (*is beautiful when it is not laid down*) in the dust:—he in whom possessed of a wealth of virtue, (*and so*) falling but little short of Manu and Bharata and Alarka and Māndhātṛ, the title of 'universal sovereign' shines more (*than in any other*) like a resplendent jewel (*set*) in good gold:—

He who, spurning (*the confinement of*) the boundaries of his own house, enjoys the countries thickly covered with deserts and mountains and trees and thickets and rivers and strong armed heroes, (*and*) having (*their*) kings assaulted by (*his*) prowess,—which were not enjoyed (*even*) by the Gupta lords, whose prowess was displayed by invading the whole (*remainder of the*) earth, (*and*) which the command of the chief of the Hūṇas, that established itself on the tiaras of (*many*) kings, failed to penetrate:—

He before whose feet chieftains, having (*their*) arrogance removed by the strength of (*his*) arm, bow down from the neighbourhood of the (river) **Lauhitya** up to (the mountain) **Mahendra,** the lands at the foot of which are impenetrable through the groves of palmyra trees, (*and*) from (**Himālaya**) the mountain of snow, the table-lands of which are embraced by the (river) **Gaṅgā,** up to the **Western Ocean,**—by which (all) the divisions of the earth are made of various hues through the intermingling of the rays of the jewels in the locks of hair on the tops of (their) heads;—

He by whom (*his*) head has never been brought in to the humility of obeisance to any other save the (god) Sthāṇu;—he, through the embrace of whose arms (**Himālaya**) the mountain of snow carries no longer the pride of the title of being a place that is difficult of access; he to whose two feet respect was paid, with complimentary presents of the flowers

from the locks of hair on the top of (*his*) head, by even that (*famous*) king **Mihirakula,** whose forehead was pained through being bent low down by the strength of (*his*) arm in (*the act of compelling*) obeisance;—

By him, the king, the glorious **Yaśodharman,** the firm beams of whose arms are as charming as pillars, this column, which shall endure to the time of destruction of the world, has been erected here,—as if to measure out the earth; as if to enumerate on high the multitude of heavenly lights; (*and*) as if to point out the path of his own fame to the skies above, acquired by good actions;—(*this column*) which shines refulgent, as if it were a lofty arm of the earth, raised up in joy to write upon the surface of the moon the excellence of the virtues of Yaśodharman, to the effect that—"His birth (*is*) in a lineage that is worthy to be eulogised; there is seen in him a charming behaviour that is destructive of sin, he is the abode of religion; (*and*) the (*good*) customs of mankind continue current, unimpeded (*in any way*) by him."

From a desire to praise this king, of meritorious action, (*these*) verses have been composed by Vāsula, the son of Kakka. (*This eulogy*) has been engraved by Govinda.

[Tr. Fleet]

59
KIRĀTĀRJUNĪYAM
Canto II
The advice of Bhīma

Bhīma, concluding that the words, uttered by his wife (Draupadī) and approved of by his heart (as they echoed his own sentiments), were substantially true, made the following vigorous and argumentative speech.

A speech, like the one which Draupadī, justly proud of her kṣatriya race, made, with proper circumspection and with eyes beaming with affection (1) none could have made and (hence) would excite the admiration of even the Lord of speech or (2) it is difficult even for the Lord of Speech to make and (hence) will excite (universal) admiration.

As a lake, though inaccessible, can be dived in by any one when descent (steps, &c.) is prepared, so the science of politics, though difficult of comprehension, can be understood by deep study; but that man is extremely rare who can rightly guide us through (by pointing out proper places of baths, &c. and in the second case, by suggesting proper times for conciliation, declaration of wars, &c.).

Great efficacy is found in this speech, though short, which is very noble, highly spirited, painful only to those who have lost their manliness, but productive of good in the end (if followed faithfully) as in a potent medicine, though taken in a small quantity, hateful only to the weak, but curing in the end.

May this salutary speech be acceptable even to you, an appreciator of merits. Wise men who look to merits (only) are impartial indeed about the differentia (age, sex, &c.) of the speaker.

What is more lamentable than that your prowess, once praised even by Gods, should thus deteriorate when you are reduced to this deplorable plight by your enemies.

A wise man considering that the probability for the decline of the enemy is great and immediate, and that for his own just the reverse (little and distant) remains silent, but when contrary is the case (as is ours) he takes immediate steps to counteract the same.

Fortune leaves those kings who overlook, through indolence, the increasing power (consisting of treasures and armies) of

their enemies, as if from fear of public censure (arising from her attachment to a feeble king).

The subjects worship the rising king as they do the new born moon, bearing natural and delightful lustre, though divested of former (world-wide) glory, and ready for advancement.

Difficulties overwhelm a feeble man; there is no bright future before him so beset; no respect is shown to him who has no hopes of rising, and Royal fortune never smiles upon him who is slighted.

Enough therefore, of keeping yourself from active life which is an obstruction to elevation. Fortune that follows valour never lives with languor. (Fortune favours the brave.)

Wealth, which is transient like a flash of lightning, is only a secondary object (attainable without efforts) to him, who is proud of his kṣatriya blood, and who desires to gain immortal fame at the sacrifice of perishable life.

People trample upon a heap of ashes but dare not (touch) blazing fire. Hence, men of self-respect, from fear of defeat, give up their lives but never their inherent lustre.

What does the lion expect when he roars at the thundering cloud ? Verily it is the nature of the mighty that never allows them to put up with the superiority of another.

Abandon your false notion therefore, O king, generated by misapprehension, and resolve to manifest your valour. Rest assured that the destruction of your enemies is delayed only by your inaction.

May the ever blazing fire (of anger) burning in your mind be extinguished by the unauspicious flood of tears from the eyes of the wives of your enemies (caused by the deaths of their husbands, sons, &c.).

[Tr. Pangarkar]

60

BĀNSKHERA COPPER PLATE INSCRIPTION OF HARṢAVARDHANA

Hail O Auspicious

From the victorious war-camp abounding in a large assembly of navy, war elephants and war horses at Vardhamānakotī: Mahārāja Śrī Naravardhana's son meditating on his feet born out of Śrī Vajriṇīdevī, ardent worshipper of Sun, Māhārāja Rājyavardhana—his son meditating on his feet born out of Śrīmat Apsarodevī, ardent worshipper of Sun, Mahārāja Śrīmat Ādityavardhana, his son meditating on his feet born out of Śrī Mahāsena-Guptādevī, whose fame spreads across the four oceans, to whom homage is done by other kings by his prowess, the remover of the afflictions of the people, ardent worshipper of Sun, Mahārāja Śrī Prabhākaravardhana, his son meditating on his feet, by whom was gifted various riches and land earned by the righteous path, who had pleased the hearts of many Supplicants, who had excelled the glory of previous kings, born out of queen Śrī Yaśomatī, ardent worshipper of Sugata, unflinchingly devoted to the welfare of others like Sugata—the great lord Maharājādhirāja Śrī Rājyavardhana;

He, who had repelled kings like Śrī-Devagupta and others in battle, as if repelling turbulent horses by striking with a whip and thereby brought everyone under control; having uprooted the enemies, conquered the earth and having done acts of welfare for the subjects, gave up his life in the abode of an enemy—gone there bound by a vow:

His younger brother, meditating on his feet, ardent worshipper of Maheśvara, like Maheśvara sympathetic towards all creatures, great lord Mahārājādhirāja Śrī Harṣa, directs the Mahāsāmantas, the Mahārājas, the Daussādhasādhanikas,

the Pramātāras, the Rājasthanīyas, the Kumārāmātyas, the Uparikas, the Viṣayapatis, Bhatas, Cātaṣ, servants etc. who have come to Markatasāgara adjacent to the western highway in the Aṅgadīya Viṣaya and to the dwellers on the cities, and villages, that let it be known that the village aforesaid up to its own boundary, is by royal grant donated to Bhaṭṭavālacandra and Bhadrasvāmī of the Bharadvāja gotra and who have agreed to accept, for the purpose of increasing the merits and fame of my father Parama-Bhaṭṭāraka-Mahārājādhirāja Śrī Prabhākaravardhana, of my mother Bhaṭṭārikā the chief queen and empress Śrī Yaśomatī Devī, elder brother Parama-Bhaṭṭāraka Mahārājādhirāja Śrī Rājyavardhanadeva.

By deed, by thought and by words good be
done by all live beings.
No better way exists for earning merits
and this is declared by Harṣa.

The executor hereof is Mahāpramātāra—Mahāsāmanta—Śrī Skandagupta: inscribed by Īśvara at the order of Bhāna the Mahāsāmanta Mahārāja., Sambat 22 Karti vadi 1.

This by my own hand: of Mahārājādhirāja—Śrī Harṣa.

61
KĀDAMBARĪ
The birth of Candrāpīḍa

In Ujjayinī there was a king, who had acquired the earth by the prowess of his arm, of the name Tārāpīḍa. His queen Vilāsavatī, the best of all residents of inner apartments, was to him as the moon-beam was to the matted hair of Hara and the

dazzle of the Kaustubha (gem) was to the chest of the enemy of Kaiṭabha (Viṣṇu). The couple was childless. One day the king, going to the apartment of Vilāsavatī, saw her weeping. The king said to her, "Tell me, O beautiful (lady), the cause of sorrow." When Vilāsavatī, thus addressed, did not say anything in reply, the king asked her attendants about the reason of the (increase of) tears. Then her constant attendant, the bearer of the betel receptacle, Makarikā by name told the king, "To day being the fourteenth lunar day, having gone from here for the worship of Mahākāla, it was heard by her ladyship while the Mahābhārata was being read, that no auspicious place belongs to those having no son—for son (putra) means he who saves from Punnāma hell. Coming to the residence on hearing this (her ladyship) has accepted no food (and) is weeping ceaselessly." So saying (she) stopped.

She (Makarikā) having stopped speaking, the lord of the land (king) remaining silent for a while, exhaling a long hot sigh said, "My lady, what could be done about things in the power of gods. No purpose will be served by this excessive weeping. We are not always favoured by gods. The fruits of the works of a previous birth affect man's (present) birth. We are unable to alter the decree of gods even if we endeavour for it. Therefore whatever is possible for man to do, (you) do all those. Bestow greater adoration to the adorable. Double the worship of gods. Be respectful to the service to the sages. Worshipped with care, the sages, who are best gods, give fateful boons producing the desired fruits even if these are rarely obtainable." He (the king) having gone out saying this, Vilāsavatī, somewhat assuaged of her sorrow, became respectful in the worship of Brāhmaṇas and respectable elders. Whatever she heard anywhere, she did all out of a hankering for child-bearing. Some days having gone by, by the grace of god, Vilāsavatī bore the

embryo like the reflection of the moon in a lake. Thereafter gradually on the completion of the period of gestation, on an auspicious day, she gave birth to a son, bringing joy to the heart of every one. After the sixth night of waking had passed, on the tenth day at an auspicious moment after giving cows (or lands) and gold to the Brāhmaṇas, the king gave his own son the name Candrāpīḍa.

62

Candrāpīḍa meets Patralekhā

On the day after, a chamberlain of the name of Kailāsa, with a girl in the prime of her youth, came near and saluting Prince Candrāpīḍa, and placing his right hand on the ground intimated: "O Prince, the queen Vilāsavatī directs that this virgin girl of the name of Patralekhā, daughter of the king of Kuluta, was brought by the king after conquering the capital of Kuluta along with the captives and placed amongst the attendants of the inner apartments. She, the fatherless daughter of a king, was brought up by me with affection befitting a daughter so long. She is now sent, being made a suitable bearer of your betel receptable, by me. She is not to be looked upon in the same way as common attendant by you, the long-lived one. She is to be reared as a daughter; to be prevented from fickleness (as one) controls his own natural instincts; to be looked upon as a pupil and like a friend to be drawn into all secrets. For, having reared her up for long, my heart feels about her as towards my own daughter. (My) affection for her is strong. Being born of a high royal family, she deserves this treatment. With great obedience she will herself constantly serve the

Prince within a few days. I only want to intimate my strong affection for her grown for a long time to the Prince, not acquainted with her nature. Therefore, it behoves the auspicious one to make efforts so that she before long becomes a fit attendant to you." Kailāsa having stopped speaking after saying this, looking at Patralekhā who made a bow, befitting her high birth, with winkless eyes for a long time, Candrāpīḍa sent back the chamberlain saying "as mother orders".

And Patralekhā with spirit for service grown since the meeting did leave the side of the king's son neither by day nor by night, nor while sleeping nor while sitting, nor while standing nor while walking, nor while gone to the royal residence, just like a shadow. In Candrāpīḍa also great affection grew up increasing every moment for her beginning from the time of meeting (her). Day by day, he showed increasing favour towards her. Considering her not to be separate from his own heart invited her to all secrets.

63

HARṢA-CARITAM

Chapter II

The meeting of Harṣa and Bāṇa

"See the lord then", being thus addressed by the door-keeper and following the path advised by him, crossing three chambers crowded by many a king, getting to the fourth chamber Bāṇa saw the Emperor Harṣa seated on a throne in court.

"Then this is the Emperor Harṣa, that union of separate glories, noble in birth and of well chosen name,—the lord of

the field bounded by the four oceans. Through him the earth indeed possesses a true king". So approaching, wearing the sacred thread, he uttered his good wishes. When the king heard it and saw him, he asked filling the sky with his deep voice like the roar of a lion in a mountain cave, "Is that Bāṇa?" The door-keeper replied, "As my lord commands, it is he". "I will not see him yet, as he has not as yet offered his tribute of respect," so saying, he said to the son of the king of Mālava who was sitting behind, "He is a thorough *petit-maitre*". But when the other paused for a moment in silence at the unexplained speech of the king and the courtiers were all dumb, Bāṇa replied "Why, my lord, do you thus address me, as if you did not know my character and did not believe me, as if you depended on other for guidance and did not understand the ways of the world yourself ? The great ought to see things as they are. You will surely not regard me with prejudice as if I had no special claims. I am a Brāhmaṇa born in the family of the Soma drinking Vātsyāyanas. Every ceremony was duly performed, as its time came, beginning with the investiture with the sacred chord. I have thoroughly studied the Veda with its (six) aṅgas, and as far as I am able I have heard the lectures on the Śāstras, and from my marriage I have been a diligent *householder;* what signs have I of being a *petit-maitre* ? Your highness will in time know me thoroughly by yourself". Having said this, he was silent. The king also after saying, "So we have heard" was silent. He did not welcome him with any signs of favour such as friendly conversation, inviting him to sit down etc. He only revealed his inward pleasure by a gracious glance which seemed to bedew him with a shower of ambrosia. As the setting sun was verging to the west he dismissed his courtiers and entered in his private apartments. Bāṇa also went out and retired to his place of abode. He reflected

to himself "King Harṣa is very gracious, since he is still fond of me, though he is vexed at the rumours which have naturally spread about my many youthful follies. Verily I will endeavour so to act that he will recognize me in time in my real character". Having made this resolve he remained in the houses of his friends and relations, until the king of himself learned of his true character and became favourably inclined to him.

Then he re-entered again the royal abode; and in the course of a very few days he was received by his gracious majesty into the highest degree of honour springing from kindness, of affection, and of confidence, and shared with him in his wealth, his hours of unbending, and his state dignity.

[Adapted from the translation by E. B. Cowell]

64

Chapter VI

Harṣavardhana takes an Oath

When in the audience chamber, the king Harṣa saw Kuntala, a chief officer of the cavalry and a great noble high in Rājyavardhana's favour, hastily enter with a dejected company in his train, who did not enter. His form was wrapped in a miry shawl. His looks were down-cast, as if through the shame at the preservation of his life, with uninterrupted tears (which) bespoke his masters fall. The sight aroused the prince's alarm, but when the time came to hear the dreadful calamity, he seemed seized in every limb by all the world powers, water in his eyes, sigh in his moonlike mouth, fury in his heart, earth upon his breast. From the man he learnt that his brother,

though he had routed the Mālava army with ridiculous ease, had been allured into confidence by false civilities on the part of the king of Gauḍa and then weaponless, confiding, and alone despatched in his own quarters.

Instantly on hearing this his fiery spirit blazed forth in a storm of sorrows augmented by flaming flashes of furious wrath. "Except this Gauḍa King", he cried, "what man would by such a murder, abhorred of all this world, lay such a great soul low! By lighting up this evil path the vilest of Gauḍas has collected only foul shame, like lamp black, to the soiling of his own house". Even as he thus spoke the Senāpati Siṃhanāda, a friend of his father also, seated in his presence, with voice deep as the booming of a drum, said, "Now that the king has assumed his god-head and Rājyavardhana has lost his life by the sting of the vile Gauḍa serpent, you are, in the cataclysm which has come to pass, the only Śeṣa left to support the earth. Comfort your unprotected people. Set your footsteps upon the heads of kings (or mountains). Therefore do thou this very day register a resolve, and for the wreck of the meanest Gauḍa's life take up the bow. My lord's body, baked in the flame of humiliation, cannot, without the cool application of the crimson sandal unguent (or unguent of the blood) of foes, be relieved of this dire fever of pain."—So much said he ended.

The lord Harṣa replied, "The advice of your eminence deserves to be acted upon. My mind brimming with passion, has no room for the compliance of the observance of mourning. Listen to my vow: 'I swear that unless in a limited number of days I clear this earth of Gauḍas then I will hurl myself into flame fed by clarified butter.'"

[Adapted from the translation by E. B. Cowell]

RATNĀVALĪ

Composition of the emperor Śrī Harṣa

Act IV

Conquest of Kośala

(Then enter the king, Vijayavarman and Vasundharā)

Vijayavarman: (Approaching) Victory ! Victory to our lord ! by good luck our lord prospers by the victory won by Rumaṇvat.

King: (With satisfaction) Are the Kośalas conquered ?

Vijayavarman: By the majesty of our lord !

King: Bravo ! Rumaṇvat, bravo ! An important object has been achieved within a short period. Vijayavarman ! narrate the account. I like to hear in detail.

Vijayavarman: May your lord listen ! Marching from this place in obedience to your majesty's commands with an immense host of armies, we began to array our armies shutting up the exit of the king of Kośala stationed on his fortress on the Vindhya hills.

King: What then ? What then ?

Vijayavarman: Then the king of Kośala, being unable to bear this humiliation out of extreme pride, made ready all his army consisting mainly of a large body of elephants.

King: What then ? What then ?

Vijayavarman: Then he, of firm determination sallying forth from the Vindhyas, stood face to face for fighting. Then Rumaṇvat discharging arrows met him in a moment. Again—the principal army being routed, Rumaṇvat alone, challenging the king of Kośala in the forefront of the battle, killed him seated on a furious elephant, with hundreds of arrows.

King: What then ? What then ?

Vijayavarman: Your majesty ! then Rumaṇvat placing my elder brother Jayavarman in charge of the Kośala country is coming slowly.

King: Vasundharā ! Yaugandharāyaṇa may be asked that the magnanimity of my favour should be shown.

Vasundharā: As your majesty commands.

[*Exit with* VIJAYAVARMAN]

66
AIHOLE INSCRIPTION OF PULAKEŚIN II

1. When his elder brother's son, named Polekeśin, of a dignity like Nahuṣa's, was coveted by Fortune, and finding his uncle to be jealous of him thereat, had formed the resolution to wander abroad as an exile.

2. That Maṅgaleśa whose great strength became on all sides reduced by the application of the powers of good counsel and energy gathered by Him, abandoned, together with the effort to secure the Kingdom for his own son, both that no mean Kingdom of his and his life.

3. Then on the subversion of that rule encompassed by the darkness of enemies, the whole world grew light again, invaded as it were by the lustrous rays of His irresistible splendour. Or when was it that the sky ceased to be black like a swarm of bees with thundering clouds, in which flashes of lightning were dancing like banners, and the edges of which were crushed in the rushing wind ?

4. When having found the opportunity, he who was named Āppāyika, and Govinda approached with their troops of

elephants to conquer the country north of the Bhaimarathī, the one in battle through His armies came to know the taste of fear, while the other at once received the reward of the services rendered by him.

5. When He was besieging Vanavāsī, which for a girdle has the rows of haṃsa birds that sport on the high waves of the Varadā as their play-place, and which by its wealth rivalled the city of the gods, that fortress on land, having the surface of the earth all around covered with the great sea of his army, to the looker-on seemed at once converted into a fortress in the water.

6. Although in former days they had acquired happiness by renouncing the seven sins, the Gaṅga and Alupa lords, being subdued by His dignity, were always intoxicated by drinking the nectar of close attendance upon him.

7. In the Koṅkanas the impetuous waves of the forces directed by Him, speedily swept away the rising wavelets of pools —the Mauryas.

8. When, radiant like the destroyer of Pura, He besieged Purī, the Fortune of the western sea, with hundreds of ships in appearance like arrays of rutting elephants, the sky, dark-blue as a young lotus and covered with tiers of massive clouds, resembled the sea, and the sea was like the sky.

9. Subdued by His splendour, the Lāṭas, Mālavas and Gurjaras became as it were teachers of low feudatories, subdued by force aught to behave.

10. Harṣa, whose lotus-feet were arrayed with the rays of the jewels of the diadems of hosts of feudatories prosperous with unmeasured might, through Him, had his mirth (harṣa) melted away by fear, having become loathsome with his rows of lordly elephants fallen in battle.

11. While He was ruling the earth with his broad armies, the neighbourhood of the Vindhya, by no means destitute of the

lustre of the many sand banks of the Ṛevā, shone even more brightly by his great personal splendour, having to be avoided by his elephants because, as it seemed, they by their bulk rivalled the mountains.

12. Almost equal to Indra, He by means of all the three powers, gathered by him according to rule, and by his noble birth and other excellent qualities, acquired the sovereignty over the three Mahārāṣṭrakas with their nine and ninety thousand villages.

13. Through the excellencies of their householders prominent in the pursuit of the three objects of life, and having broken the pride of other rulers of earth, the Kaliṅgas with the Kosalas by His army were made to evince signs of fear.

14. Hard pressed (piṣṭa) by Him, Piṣṭapura became a fortress not difficult of access; wonderful (to relate), the ways of the Kali age to Him were quite inaccessible.

15. Ravaged by Him, the water of Kuṇāla—coloured with the blood of men killed with many weapons, and the land within it overspread with arrays of accoutred elephants—was like the cloud-covered sky in which the red evening-twilight has risen.

16. With his sixfold forces, the hereditary troops and the rest, who raised spotless chowries, hundreds of flags, umbrellas, and darkness, and who churned the enemy elated with the sentiments of heroism and energy, He caused the splendour of the lord of the Pallavas who had opposed the rise of his power, to be observed by the dust of his army, and to vanish behind the walls of Kāñcīpura.

17. When straightway He strove to conquer the Colas, the Kāverī, who has the darting carps for her tremulous eyes, had her current obstructed by the cause-way formed by his elephants with rutting-juice dripping down, and avoided the contact with the ocean.

18. There He caused great prosperity to the Colas, Keralas and Pāṇḍyas, he being the hot-rayed sun to the hoar-frost—the army of the Pallavas.

19. While He, Satyāśraya, endowed with the powers of energy, mastery and good counsel—having conquered all the quarters, having dismissed the Kings full of honours, having done homage to gods and Brāhmaṇas, having entered the city of Vātāpī—is ruling, like one city, this earth which has the dark-blue waters of the surging sea for its moat;

20. (Now) When thirty (and) three thousand and five years besides, joined with seven hundred years, have passed since the Bhārata war;

21. And when fifty (and) six and five hundred years of the Śaka Kings also have gone by in the Kali age;

22. This stone mansion of Jinendra, a mansion of every kind of greatness, has been caused to be built by the wise Ravikīrti, who has obtained the highest favour of that Satyāśraya whose rule is bounded by the three oceans.

23. Of this eulogy and of this dwelling of the Jina revered in the three worlds, the wise Ravikīrti himself is the author and also the founder.

24. May that Ravikīrti be victorious, who full of discernment has used the abode of the Jina, firmly built of stone, for a new treatment of his theme, and who thus by his poetic skill has attained to the fame of Kālidāsa and of Bhāravi !

[*Tr.* DR. FRANZ KIELHORN
from Epigraphia Indica Vol. VI, p. 19]

THE THREE ŚATAKAS OF BHARTṚHARI

Determination of Duties

[There are three Śatakas said to be composed by Bhartṛhari viz., Śṛṅgāraśatakam, Nītiśatakam and Vairāgyaśatakam. These śatakas deal with three mutually opposing subjects. But there is some inner unity among these subjects. To show that, verses have been selected from the three śatakas in such a manner that the change of topic appears to be natural and the whole piece seems to deal with one compact subject. viz., the duties of man.]

1. Learning is the extra beauty of man; it is wealth protected in a hidden manner; it causes enjoyment, fame and happiness; it is the teacher of the elders; it is a friend while in a foreign land; it is the best goddess; learning and not wealth is respected by kings; a person devoid of learning is a beast.

2. Whoever has money is an aristocract, a scholar, a master of the Vedic studies, an appreciator of merits, an orator and is pleasant to look at. All the merits resort to gold.

3. Just like a tree, fate of a man acquired by penance in previous births definitely fructifies in time, but physical appearance, family, conduct, learning or careful service do not become fruitful.

4. Religious merits performed in previous births protect a man in a forest, in a battlefield, in the midst of enemies, water and fire, in an occean and on the top of a mountain, even when he is either asleep or drunk or fallen in danger.

5. In this changing world, all the dead persons are born again; but he really lives, by whose birth the family prospers.

6. Out of fear for difficulties, men of lowest calibre do not commence any work; men of mediocre capacity being struck

down by difficulties desist from work after commencement; but men of best calibre do not abandon the work once begun, even if smitten by difficulties again and again.

7. Even the inanimate sun-stone burns, when struck by the feet (i.e. the rays) of the sun; how can a strong man bear the insult inflicted by others ?

8. Friendship with the wicked and the good respectively resembles fully the shadow of the first half and second half of the day viz., large in the beginning but waning gradually and small at first but increasing afterwards.

9. The natural inclination of the wicked is cruelty, quarrel without any reason, desire for other's wife and money and envy towards good men and friends.

10. The natural inclination of the noble is patience in calamity, forbearance in prosperity, eloquence in assembly, courage in battle, attachment to fame and assiduous devotion to the śāstras (Vedic studies).

11. It removes the dullness of intellect, sprinkles truth in speech, directs the improvement of prestige, drives away sin, gladdens the mind and spreads good name to all directions—just say what is not done to a man by the association with the noble.

12. Learned men say that the characteristics of a good friend are that he prevents from sin, unites with welfare, conceals secrets, announces merits publicly, does not abandon when in distress and pays in time (i.e., when required).

13. He is a true son who pleases the father by his good deeds; she is a true wife who desires for the welfare of her husband; he is a true friend who is equable in adversity as well as in prosperity. Only virtuous men obtain these three in this world.

14. The lamp of clear discretion even of successful men remains visible till they are not struck by the ends of the fickle eyes of women possessing eyes resembling those of the deer.

15. Even Viśvāmitra, Parāśara and others living on air, water and leaves became perplexed, while looking at the beautiful lotus-like faces of women. If there can be restraint of sense-organs of persons, feeding on rice mixed with ghee (clarified butter), milk and curd, then the Vindhyas can float on the sea !

16. Feeding on alms only once and that is also tasteless; bed is the bare ground; own body is the only kinsman, the cloth is tattered and the patched garment is torn in hundred pieces—Oh ! still the sensual objects do not forsake !

17. It is a matter of wonder that people still perform evil deeds, even when decrepitude waits like a threatening tigress, diseases like enemies hurt the body and the duration of life trickles down like water from a broken jar.

18. The span of life of a man is limited to one hundred years; the half of that is spent in night; the half of the rest half is spent in childhood and old age; and the remnant mixed with diseases, sorrows of separation and other miseries is passed in rendering services (to others). Life being fickle like the waves of water, how can these be pleasure for men ?

19. Then meditate on the infinite, imperishable, excellent and illuminating Brahman. There is no need of these evil methods ! In relation to it (Brahman) these pleasures of enjoying the sovereignty of the world etc., appear to be those of wretched persons.

DAŚAKUMĀRA-CARITAM
OR
THE TALE OF THE TEN PRINCES

Chapter III

The story of Upahāravarman

This is I Upahāravarmā, gone to Videha (Tirhoot) in course of my wanderings. Not having entered Mithilā, I went to take rest in a hut outside and there being given water for (washing) my feet by a certain old female anchorite, I sat for a while on the veranda. Just on seeing me, her unrestrained tears flowed for some (unknown) reason. "What is this, Mother, tell me the reason": being asked thus she spoke pathetically—"Long-lived one, you must have heard that the lord of Mithilā was Prahāravarmā by name. Indeed, his close friend was Rājahaṃsa the king of Magadha. Their wives Vasumatī and Priyaṃvadā formed a friendship whose like does not exist anywhere. Thereafter, Priyaṃvadā with her husband went to Puṣpapura to see her dear friend Vasumatī who was delighted on the occasion of her first pregnancy. At that time there was a severe battle of the king of Magadha with the King of Mālava. In that (battle) the king of Magadha met a fate which could not in the least be predicted. The king of Mithilā, being spared of his life by the grace of the king of Mālava, returned to his kingdom; but on hearing that his kingdom was occupied by Vikaṭavarmā and others the sons of his elder brother Saṃhāravarmā, desirous of getting assistance of a portion of the army from his sister's son the king of Sumha (West Bengal) going by the forest path, was robbed of every possession by the (forest) robbers. I alone entered the forest with the younger of his sons in my arms fleeing out of fear of the arrows of the forest

rovers. There being felled struck by the claw of a tiger, the son slipped off from my arms and was hidden under the lap of a dead brown cow."

"An arrow shot from a bow deprived in an instant the tiger, who was dragging that carcass away, of his life. That boy was taken away by the sons of Bhillas. Lying senseless, that I, was taken by some cow-herd to his cottage and there by his kindness healed of my wounds and recovering as I intending to go to my master lay in helpless anxiety, my own daughter accompanied by a certain young man came up to the place. She wept very much. At the end of her weeping, she narrated how the caravan was routed and how the prince in her arms went in to the clutches of the king of the Kirātas, how she herself was cured of her wounds by a forester, how after recovery she had to do the harshness of refusing the proposal of marriage by him (that forester) out of disgust of a low caste connection, how being baffled there was an attempt by him to cut off her head in a lonely forest, and how being seen by chance by this young man that wicked man was killed by him (this young man) and also of her marriage (with him). On being asked he appeared to be a servant of the king of Mithilā, proceeding by that way, having been delayed for some reason. With him having gone to the master, we burnt the ears of his queen Priyaṃvadā by the news of the sons."

"That king (Prahāravarmā) fought for long with the sons of his elder brother and finding his condition unbearable fought furiously and was taken prisoner by a turn of fate. The queen also was imprisoned. Thus scorched (by fate) and not being able to give up life even in this old age, I turned a mendicant. My daughter took shelter with Kalpasundarī, the chief queen of Vikaṭavarmā, out of love for her accursed life. Those two sons of the king, had they grown up without injury,

would have been of your age by this time. With them present, the nephews could not have been violent on the king." Then she wept in rage. Hearing the words of the female mendicant I too moved to tears, spoke to her secretly—"If that is so, please be assuaged, mother. You know there was a sage to whom you applied in that condition to find out the boy—he was found and brought up (by him). This is big news; what of it. That one is I. I could somehow come near Vikaṭavarmā and kill him; but he has many brothers and the citizens and the villagers will take their side. People of this side do not know me to be such and such. Even my parents would not know me, what of others. Therefore for executing this, an artifice should be used" said I. That old lady while weeping embraced me and smelt my head again and again while milk flowed down her breasts and said in emotion, "My son, be long-lived; let everything be auspicious with you; Fate appears pleased now. You standing with long, strong arms, are able to carry us across the uncrossable ocean of sorrow and Videha seems to be under Prahāravarmā from even today. Great is the fortune of queen Priyaṃvadā." Thus carried by joy she provided me with bath, food etc.

69

Chapter VI

The Story of Mitragupta

After the night passed, I Mitragupta, after performing the proper duties (of the morning), went to the garden, pleasant on account of the sight of beloved Kandukāvatī. At the very place, Prince Bhīmadhanvā the brother of Kandukāvatī, approached me, and laying aside all his pride engaged me in

pleasant conversation for a while. (Then) taking me to the garden-house treated me as his equal with bath, food and bed to sleep on. On the bed, while I in my dream was having the pleasure of meeting my beloved, Bhīmadhanvā got me bound in iron fetters by many strong men who forcibly pinioned my strong arms. As I woke up (the prince) suddenly addressed me—"O, wicked-minded, the talk of Candrasenā was overheard through the lattice-window by this hunch-back woman engaged to secure information of her activities. So, you are the object of adoration by the wretched, vile Kandukāvatī; I am to be your servant, and obeying your orders Candrasenā is to be given to Kośadāsa by me. Having said this, he eyed one of his attendants and said, "Cast him into the sea." He (that attendant), quite overjoyed as if he had obtained a kindgom, saying "As my lord orders" did what he was ordered to do. Helplessly tossing about with my arms, finding a god-sent piece of log of wood to my breast, I floated till the day passed and it was night. In the morning (I) saw a ship. In it were Yavanas. They raising me (from the water) took me to the Captain and said, "This is some man, bound in iron fetters, who was found in the water; he is capable of watering many vines alone. About this time, a galley surrounded by many other vessels chased us. The Yavanas were alarmed. In the meantime, just like a pack of hounds surrounding a boar, the speedy ships closed upon our ship. Then a fight began and the Yavanas were defeated. Seeing them, fatigued and helpless, I encouraged them and said, "Remove my fetters; I will destroy your enemies." They did likewise. Then I, by shafts shot from a terribly twanging horn-made-bow, tore the adversaries to pieces. Jumping on to the ship that had engaged our ship and of which all the warriors were slain I captured alive the Captain of that ship who had not come forward to fight. He was

that Bhīmadhanvā. I recognized him, who was now ashamed, and said,"My dear Sir, have you seen the caprices of fortune?" Those sea-faring traders bound him with the same chains with which I had been bound and shouting in joy adored me. The ship (of ours) became now uncontrollable and being driven far by adverse winds was stuck fast on some island. Then with the stone anchor firmly cast, we got down with a desire to collect sweet water, fruits and roots and fuel wood. There was a lofty mountain. I said to myself,"Oh! how beautiful is the bulge of the mountain—still attractive is the valley with stones fragrant with incense; refreshing cool is the hill-stream, charming is the grove of trees with attractive bunches of flowers of many a hue." With eyes unsatiated looking at the scenery around, I unknowingly climbed up to the summit of the mountain; there I came across a tank which bore a red hue by the dazzle of the rubies on its steps and which was darkened by the pollens of lotuses. There having bathed and having tasted bits of lotus stalk as tasty as nectar and having some water-lilies hanging from my shoulder, I was accosted by a fearful-looking Brahmarākṣasa who shouted at me—"Who are you, whence did you come?" Undaunted I replied to him, "I am a Brāhmaṇa; I fell into the sea from the hands of enemy, from the sea I was taken to a ship of the Yavanas, and from the ship of the Yavanas I came to this lofty mountain full of variegated stones and rested at this tank. My good wishes to you." He said, "If you do not answer my riddles I will devour you." I said, "Let them be put forward." Then the following conversation in the form of an Āryā verse ensued between us:

What is cruel ?—The female heart.

What leads for happiness and welfare of householders?—Virtues of the wife.

What is Kāma (fulfilment of desire)?—Resolution.
What overcomes difficulties?—Ingenuity.
Hearing the stories of Dhuminī, Gominī, Nimbavatī and Nitambavatī the Brahmarākṣasa adored me.

70

BHAṬṬIKĀVYAM

Canto XII

Meeting of Vibhīṣaṇa with Rāma

1. The enemy of Śakra (Rāvaṇa) with terrific harsh eyes, having abandoned patience and contracted eye-brows, said with his body uplifted, (and thus) swelling his own valour to Vibhīṣaṇa the speech containing abusive words.

2. Not a leaf but a piece of stone floats on water; darkness oozes from the sun; fire flows down from the moon and the enemy is the conqueror and I am conquered in the battlefield —Oh, grandson of Pulastya, consider all these to be equal.

3. May there not be in this world such a vile kinsman in our family or in any other's who is unhappy at the time of prosperity, jealous even at the time of receiving honour, and nurses hidden enmity and shows conflicting action, desire and speech.

4. Kinsmen frequently desire even their own adversity but not the prosperity of one belonging to the same family. They with their burning hearts rather bow down to the enemies than endure the success of relatives.

5. By you has been fully exposed to-day your mean heart, due to excessive delight caused by the difficulties of Laṅkā. Fie on you ! Your opinion that I am in distress is false. While saying this, he (Rāvaṇa) kicked him (Vibhīṣaṇa).

6. Then he, having controlled his anger by forgiveness, irritation by patience, pride by humility, embarrassment by wisdom and weakness by energy, got up with four counsellors.

7. He spoke to the king of the Rākṣasas, "Oh, great king ! live happily without me. There is no fault of a physician, when a foolish patient remains diseased by not taking bitter wholesome diet."

8. "A foolish proud master, when openly advised, becomes an enemy and is pleased with agreeable unwholesome things. Such one causes much difficulty to friends."

9. "Just as a person playing with a serpent from door to door lives always in suspense, so if a person survives, while serving a foolish king, then that is his gain."

10. "The stroke with your foot out of your own error inflicted on me, remaining in the path of virtue indicates the smallness of which one between us; that should be decided with your chief ministers."

11. Having uttered more than once this wholesome speech forcibly to the king of the Rākṣasas, the fearless one went out of the city of the enemies of men (the Rākṣasas) to pay respect to the King's feet honoured by enemies.

12. Then that king (Rāmacandra) with heart steady like a mountain delighted him (Vibhīṣaṇa) who approached him along with his own happy companions and whose noble character was known from the description of the son of Pavana (Hanumat) with waters consecrating him as the king of his own city (Laṅkā).

The meeting of Kuśa and Lava with Rāma

Rāma: (Embracing Candraketu) Do you, O bearer of divine weapons, fare well ?

Candraketu: All is well by the prosperity of having got Lava, the handsome, and the performer of wonderful deeds. I beg to pray that you may be pleased to look upon him, that great hero, with the same auspicious eyes as unto me or even better than me.

Rāma: (Seeing Lava) By grace of god this friend of my child has a very sober, pleasing and auspicious appearance.

Lava: Ah ! The very sight of this great man leads to a feeling of having obtained merits. Candraketu ! Who is he ?

Candraketu: Dear friend ! (He is) the eldest (brother) of my father.

Lava: What ! The Lord of the Raghus ! By god's grace, having seen the Lord, this morning appears auspicious. (Seeing him well eagerly with modesty) Lord ! Lava, the disciple of Pracetas (Vālmiki) offers his salutations.

Rāma: (Embracing with fervour) Come, O long-lived, come.

Lava: May father (lit. the feet of father) forgive my childishness.

Rāma: What fault has been committed by my child?

Candraketu: Hearing the proclamation of the prowess of Lord (lit. father) by those following the horse, this one has been gallant.

Rāma: That certainly is the adornment of a kṣatriya.

Candraketu: See father, the forces all over are motionless due to the stunning weapon released by my dear friend.

Rāma: Lava, my child, call back your weapon. Candraketu, you too pacify the soldiers.

Lava: As father desires. (stands in contemplation) The weapon is pacified.

Rāma: My child, the use and withdrawal of these weapons with mystic spells require a teacher's guidance. I therefore ask who is the teacher of my boy.

Lava: The weapons appeared (to both of) us of themselves.

Rāma: Why the dual expression?

Lava: We two brothers are twins.

Rāma: Then who is the second one?

(Behind the curtain)

Friend, did you say that there was a fight of Lava, the long-lived one, with the soldiers of the king? Let there be an end of the use of the term Emperor (adhirāja) amongst kṣatriyas from today and let the flames of my weapons be appeased.

Lava: This is my elder brother, Kuśa, returned from the hermitage of Bharata.

Rāma: (Eagerly) My child, call that long-lived one here.

Lava: Be it so. (Goes)

(Then enters Kuśa and moves about with hauteur)

Rāma: Who is this kṣatriya boy with excessive vigour?

Lava: (Going near) Victory, victory to the lord. O

(my) noble (brother), forsaking arrogance, please be modest.

Kuśa: For what purpose ?

Lava: This is the Lord of the Raghus. He is affectionate to both of us. He eagerly awaits your arrival.

Kuśa: (Astutely) Is he that hero of the Rāmāyaṇa and the protector of the Vedas?

Lava: Who else ?

Kuśa: The sacred appearance of that great soul is to be longed for. But I am not able to decide how he is to be approached by us.

Lava: The extremely noble and gentle Candraketu, the son of Ūrmilā stands bound by friendship to me as a dear friend. By his relationship this royal sage is our god-father.

Kuśa: (Approaching) Father, Kuśa, the disciple of Pracetas, salutes you.

Rāma: (Embracing) Come, come O long-lived one.

72

MĀLATĪ–MĀDHAVAM

Bhavabhūti introduced to audience

There is, in the southern region, in the Vidarbha country, a city of the name Padmanagara. There live certain (Brāhmaṇas) followers of the Taittirīya (branch of the Yajus) belonging to the race of Kaśyapa, who honour a social circle and who are worshippers of five fires, observers of religious vows, Soma-drinkers (performers of the Soma sacrifice) bearing the family name of Udumbara and expounders of the philosophy of Brahmā. Of this family staying there, a grandson of Bhaṭṭa-Gopāla of auspicious memory and son of Nīlakaṇṭha of pure

fame, Bhavabhūti, having the appellation Bhaṭṭa-Śrīkaṇṭha, son of Jātukarṇi, (who is) a poet, has made a gift to us of a work of his having most of the qualities, out of a (feeling) of natural friendship with the actors—and wherein we find the pertinent statement;

"This attempt is not for those who knowing little spread disparagement of this (effort); there is or will be born someone who thinks or would think alike me, for time is limitless and the earth is vast."

Therefore I am about to exhibit by representation, in the presence of the divine Kālapriyanātha, the play Mālatī-Mādhava composed and given to us by our beloved friend of the name of Bhavabhūti. Let then all the actors assemble for accomplishing my purpose with music.

73
ŚIŚUPĀLA-BADHAM
Canto XV
Vilification of Lord Kṛṣṇa by Śiśupāla

1. Then the ruler of Cedī (i.e. Śiśupāla) did not put up with the honour that was conferred on the enemy of (the demon) Madhu (i.e. Kṛṣṇa) by the son of Pāṇḍu (i.e. Yudhiṣṭhira) in that royal court; because, the mind of the exalted is such as envies the prosperity of others.

2. He, the undaunted, with voice grave like the roaring of water-bearing clouds repleting the court with echoes delivered in wrath the following speech that was couched in very harsh and more candid words.

3. O son of Pṛthā, the worship that you have offered to the conqueror of Mura (the demon) (i.e. Kṛṣṇa) who is not

honoured by the noble, indicates the great affection that you bear to him. A beloved person is always considered to be meritorious.

4. The articles of worship that you have offered, as you would have offered to a king, to this enemy of Mura, a misnomer for a king, cannot be partaken of by him like the sacrificial offering by a dog when the ritual fires are all ablaze.

5. The beat of drums declare you as one who does not tell a lie. But your action of offer of worship to vile Hari reveals your (clandestine) untruthfulness.

6. How is it that your appellation of Dharmarāja (lit. a king dispensing social justice) is uttered with respect to a wrong person (like you) ? May be, (it is in the analogy of the practice that) people call the most inauspicious day (i.e. Tuesday) presided over by the son of the Earth (i.e. Mars) as Maṅgala (lit. auspicious).

7. O Sons of Pṛthā, if this Śouri (Kṛṣṇa) alone was, by any means, the most chosen person for offering worship to, then what was the good of having (assembled) here the whole host of the lords of the earth put to disgrace on invitation ?

8. May be, you fools, you do not understand the customary laws, the rules of which are not (so) easy to understand. But this son of the River (Gaṅgā i.e. Bhīṣma) whose hairs have gone gray to no purpose and who is depraved, has certainly been indiscreet.

9. O thou born of Śāntanu (i.e. Bhīṣma)! what category of people as have been declared by your own self to be eligible for offer of worship, does this enemy of Mura constitute so that you falsely sing in praise of him like bard without a fault?

10. That you, a fickle and (yet) a great decrepit is constantly attached to the ignoble after having forsaken the elevated category of the sovereigns, you have proved yourself clearly a (true) son of River.

11. Hello Kṛṣṇa, it does not behove you to appropriate the honour that is due to a king. You should really consider as to who you are; for, ignorance of one's ownself is the root of all adversities.

12. How can the story that an Asura named Madhu was killed by you, be relied upon? You, while extracting honey by crushing the honey-bees with a stick came to be known as Madhusūdana (lit. a crusher of honey).

13. O powerless fellow, your status of being attended with Vala (lit. power) is attained (only literally) by your association with (Vala, your brother) the son of Rohiṇī—after having been shorn of your prowess by the Lord of Magadha and having taken refuge under the bed of king Mucukunda.

14. A conjurer and an expert in the art of illusion, you deceive your subjects by falsehood and then take delight in the daughter of (the king) Nagnajit (i.e. Satyabhāmā) and thereby appear (in the literal sense of the term) as Iṣṭa-Satya (lit. one unto whom Satyā and not truth is covetable)

15. You did restrain in the battlefield your own army that is (always) alarmed at the fear of the combined force of your enemies, that is why you always hold (aloft) the wheel of a chariot for attaining the appellation of Cakradhara (i.e. the wielder of the chariot wheel) in this world.

16. Deprived of royal fortune in this world, although (the fact) that you married the daughter of (a milkman named) Udadhi whose personal name was conceived by her relatives (as such) you attained the celebrity of "The Lord of (the goddess) Śrī (Wealth)".

17. Even without parading your prowess against your enemies ever in the battlefield, you are designated Vikramī (lit. a man of prowess) because you somehow managed to lay your step in the sky.

18. Had it been that you protected the earth before, then that would have been a virtue (unto you); otherwise how is it that you, relieved of your own domain by your enemies, are referred to by people as the Protector of the Earth?

19. This is also your (hall-mark of) success that you, weighed worthless by all kings (in your feat of) having held a hillock by the fatigued palm of your hand for a moment, are named on the earth as one who lifted a mountain.

20. You addicted to unpropitious activities being unable to score in the world a victory, depraved as you are, over hell which is dreadful towards conclusion, won a battle with the son of the earth (i.e. Naraka) to gain celebrity.

21. This your mortal coil, the seat of all vices, you worthless, has been destitute of all virtues; why should you on earth take the trouble in vain of renouncing these qualities (which primordial matter is composed of)?

22. O unprudent, any offer of worship unto you, destitute of qualities is ludicrous and improper in this world as a comb to a bald head.

23. If this destroyer of social justice has indeed killed like a Caṇḍāla, Vṛsa (lit. bullock) the demon, then he with his vicious form does not deserve a touch, what to speak of a high honour as is usual to a king.

24. Even if his mind did not become soft with respect to the (demoness) Pūtanā, considering that she was of the fair sex, yet unto him, a cruel-hearted soul, that sucked the milk from her breast (she) was a mother forsooth.

25. How can the deeds that this fickle soul performed, including the upsurging of the cart, the uprooting of the trees and the supporting of the mountain can be a source of wonder to people of firm intellect?

26. This is a matter of great wonder, that this another beast

of a man who tended the cattle of the son of Ugrasena (i.e. Kaṃsa) assassinated his master which is difficult to be accomplished by human beings.

27. So saying insolently he (i.e. Śiśupāla) who had suffered the impact of the power of his enemies and was impatient, indulged in a loud, scornful laughter clapping his hands with (the King) Veṇudārin.

28. Mādhava, however, did not undergo any mental turpitude even by the scurrilous words of the King of Cedī. What people are competent to affect by their words a good-natured person who is true to his own words?

74

YANG TIKUH STELAE INSCRIPTION OF INDRAVARMAN I OF CAMPĀ DATED 721 SAKA

Glory to King Indravarmā who like Vikrama (Viṣṇu) raised the world, as it were, by his two hands and who is like Indra fallen to the earth for ruling over the whole of Campā. He had a capital like the city of the gods.

1. Coming out from the west of the town, worshipped in the three worlds, he shines in the world from afar, with splendour as his ornament.

2. He is called Bhadrādhipatīśvara, because he is the master of welfare and maintains by his splendour, the welfare, the health and the good of the worlds.

Then owing to the excess of faults in the Kali age it (i.e. the temple) was burnt by the army of Java coming by means of ships and became empty in the year of the Śakas denoted by nava-ambara-adri (709).

3. He was in the world for many thousands of years and then had his own abode burnt by his own māyā (illusion).

4. Indravarmā also installed an earthen liṅga of the god, which, therefore, came to be known as Indrabhadreśvara.

5. He also established in the year of the Śakas, 721, two treasures for the god, the one composed of movable and immovable property and the other movable and with a mouth.

6. When this king protected the earth, his subjects were delighted by his prowess. Renowned in the world for his zeal in protecting Dharma, he always triumphed over his enemies by his own prowess.

7. Endowed with virtue and born in a noble family, charitable, surrounded by heroes and defeating the enemies by his prowess, he protected the world on all sides.

To the god Śrī Indrabhadreśvara, who is the cause of the happiness of the whole world, King Indravarmā out of devotion and in pure heart has given the country of Śīkhiśīkhāgiri, comprising the two fields of Śivakṣetra and Yajñakṣetra.

8. Those who protect all these goods of Indrabhadreśvara in the world, would enjoy the delights of heaven along with the gods.

9. Those who carry them away would fall into hell together with their family and would suffer the sorrows of hell as long as the sun and the moon endure.

10. Those, who out of cupidity rob Parameśvara of his goods, will not live long and will never come out of hell.

75

GLAI LAMOV STELAE INSCRIPTION OF INDRAVARMAN I DATED 723 ŚAKA

The Praśasti of Indravarman, King of Campā

1. Reverence to all the gods! May the people be free from calamities and the king always victorious in this world.

2. The fortunate King Pṛthivīndravarmā famous in the world for his family and prowess, enjoyed the lands by having conquered all his enemies by his own power, while he was in the world.

3. Having enjoyed the whole of Campā, he flourished as a great king. There was abundance of means of subsistence and various things in his kingdom.

4. The king destroyed all the thieves, as the sun dispels the darkness. He shone in his family as the moon does in the sky.

5. After a long time, on account of his devotion to Śambhu, his glory and his pursuit of good law, the king went to the world of Rudra.

6. The king called Satyavarmā, fortunate and very heroic and renowned in the world by his own actions, was his nephew.

7. The earth with its mountains, trees and oceans, as well as the directions, both cardinal and intermediary, turned round in all directions by (the pressure of) his great power.

8. In the combat, the enemies could not stand (the ground) in his presence, but turned their face on seeing him, as the Asuras did on seeing Viṣṇu.

9. By his beauty he was like Cupid in this world; by his victories he was comparable to Indra; by his prowess he was like Ugra (i.e. Śiva); among those who desire glory he was very strong like the sun; in the assembly of men he was respected by honest persons; his appearance was terrible like that of Tārkṣya

(Garuḍa); he, the King Satyavarmā master of sentiments (or master of all creatures) is victorious by having churned (i.e. exterminated) all his enemies.

10. The king died without reigning for a long time and being devoted to his duty, he secured the world of Īśvara by virtue of his great knowledge.

11. His younger brother Indravarmā became king; he was fortunate, dutiful, powerful and renowned in the world for his strength.

(Continued on page 240)

76

KHALIMPUR COPPER-PLATE INSCRIPTION OF DHARMAPĀLA

1. May the ten powers of Vajrāsana, who has firmly attained as to fortune, as to omniscience, (those powers) which, cherished by his consort—great compassion, conquer the regions where many hosts of the Evil one are seen, protect you !

2. As the sea is the birth-place of the blessed goddess of fortune, and the moon the source of that lustre which gladdens the universe, so Dayitaviṣṇu, bright with all learning, became the progenitor of the foremost line of kings.

3. From him sprang the illustrious Vapyaṭa, who full of piety, as far as the ocean embellished the earth with masonic temples, and became famous as the destroyer of adversaries.

4. His son was the crest-jewel of the heads of kings, the glorious Gopāla, whom the people made take the hand of Fortune, to put an end to the practice of fishes; whose everlasting great fame the glorious mass of moonlight on a full-moon night seeks to rival by its whiteness in the sky.

5. As Rohiṇī is the beloved of the moon, Svāhā of the sacri-

ficial fire, Sarvāṇī of Śiva, and Bhadrā of the lord of the Guhyakas; as the daughter of Puloman is of Purandara, and Lakṣmī of Mura's foe, so the illustrious Deddadevī, a daughter of the Bhadra king, became the queen of that brilliant ruler of the earth, to him a source of joy.

6. From them was born the glorious Dharmapāla, whose achievements are praised by the good, a master of kings who alone is ruling the entire orb of the earth; whose progress when he is about to conquer the quarters all round, the four oceans, marked by the footprints of the arrays of his elephants that bathe on their shores, patiently permit, being no longer moat of the earth.

7. When, with his ponderous army marching with unbounded glee, he proceeds to conquer the regions, and when the earth thereby slides down as if the mountains on it were marching, Śeṣa hurriedly follows him, always exactly beneath him, with his arms raised to support the circle of his heads, hurt by the jewels that sink into them, bent down by the weight.

8. When, on his setting forth, the whole sky is covered with the masses of dust, cast up by the stamping of his marching army, and the earth thereby is reduced to a minute size, then, on account of its light weight, the circle of the hoods of serpent-king springs up, with the jewels, that had sunk into them, reappearing.

9. The fire of his wrath, stirred up when he finds himself opposed, like the submarine fire, blazes up unceasingly, checked (only) by the four oceans.

10. Desirous, as it were, of seeing collected together in one place such kings of old as Pṛthu, Rāma, the descendant of Raghu, and Nala, the Creator in this Kali-age set up the glorious Dharmapāla, who has humbled the great conceit

of all rulers, as a mighty post to which to fasten that elephant, the fickle goddess of fortune.

11. For those armies of his,—not seeing at once how large they are, because the ten regions are whitened by the dust of their van-guard, the great Indra, afraid of what might happen to the armies of Māndhātṛ, exhausts himself in conjectures,—for them even, thrilled as they are with eagerness to fight, there is no chance of rendering assistance to his arms, which (alone) annihilate the whole host of his adversaries.

12. With a sign of his gracefully moved eye-brows he installed the illustrious king of Kānyakubja, who readily was accepted by the Bhoja, Matsya, Madra, Kuru, Yadu, Yavana, Avanti, Gandhāra and Kīra kings, bowing down respectfully with their diadems trembling, and for whom his own golden coronation jar was lifted up by the delighted elders of Pañcāla.

13. Hearing his praises sung by the cowherds on the borders, by the foresters in the forests, by the villagers on the outskirts of villages, by the playing groups of children in every courtyard, in every market by the guardians of the weights, and in pleasure-houses by the parrots in the cages, he always bashfully turns aside and bows down his face.

Now—from his royal camp of victory, pitched at Pāṭaliputra, where the manifold fleets of boats proceeding on the path of the Bhāgīrathī make it seem as if a series of mountain-tops had been sunk to build another causeway (for Rāma's passage); where, the brightness of daylight being darkened by densely packed arrays of rutting elephants, the rainy season (with its masses of black clouds) might be taken constantly to prevail; where the firmament is rendered grey by the dust, dug up by the hard hoofs of unlimited troops of horses presented by many kings of the north; and where the

earth is bending beneath the weight of the innumerable foot-soldiers of all kings of Jambudvīpa, assembled to render homage to their supreme lord;—the devout worshipper of Sugata, the Parameśvara Paramabhaṭṭāraka Mahārājādhirāja, the glorious Dharmapāladeva, who meditates on the feet of the Mahārājādhirāja, the glorious Gopāladeva, being in good health.

In the increasing reign of victory, the year 32, 12 days of Mārga.

This was engraved by the skilful Tātaṭa, the son of the worthy Subhaṭa and son's son of the worthy Bhogaṭa.

[*Tr.* DR FRANZ KIELHORN
from Epigraphia Indica Vol. VI, p. 12]

77
VEṆĪSAṂHĀRAM
Act III
Determination of the duties of Aśvatthāman

(Enter Aśvatthāman and wounded Charioteer)

Charioteer: Save, save, oh prince !
(falls on the feet).

Aśvatthāman: (seeing) Ha ! you are the Charioteer of my father. Sir, you are definitely the Charioteer of one capable of protecting the three worlds. How is it that you are asking for protection from me ?

Charioteer: (sorrowfully) Where is your father now !

Aśvatthāman: (with emotion) Do you mean that my father has died ?

Charioteer: Yes.

Aśvatthāman: Oh father ! (swoons)

Charioteer: Oh prince ! compose yourself, compose yourself.

Aśvatthāman: (Regaining consciousness and weeping) Ha, father ! Ha, lover of the son ! Ha, the only archer of the three worlds ! Ha, the friend of Jāmadagnya by accepting all his weapons ! Where are you ? Give me reply.

Charioteer: Oh prince ! there is no use of showing much sentimental grief. Your father having met death befitting a hero, you too, having crossed the sea of sorrow by valour befitting you, become happy.

Aśvatthāman: (Having wiped off tears) Sir, tell, tell, how has the ocean containing so much strength of arms met his extinction ? Has he, affectionate to Bhīma, received the fee for a preceptor from Bhīma with a heavy mace ?

Charioteer: That evil thing cannot happen !

Aśvatthāman: Has he, affectionate to his disciple, been killed by Jiṣṇu (Arjuna), deviating from moral principles ?

Charioteer: How can this happen ?

Aśvatthāman: Has he been put in contact with the sharp edge of Sudarśana (disc of Nārāyaṇa) by Govinda ?

Charioteer: This also has not happened.

Aśvatthāman: I do not apprehend any danger of my father from any fourth man excepting them.

Charioteer: Oh prince ! How can these also compete in a battle with him possessing effective weapons in his hands and resembling Dhūrjaṭi in anger ? When he with his heart bewildered with grief abandoned his weapons, then this awful horror was committed to him by the enemy.

Aśvatthāman: What is, however, the cause of his grief or of giving up weapons ?

Charioteer: You (prince) are certainly the cause.

Aśvatthāman: How can I be ?

Charioteer: Just listen. (wiping off tears) The truthful son of Pṛthā (Yudhiṣṭhira) having distinctly spoken that Aśvatthāman was killed and having added in the end in low tone the expression 'elephant', he affectionate to his son, on hearing that and out of confidence on that king (Yudhiṣṭhira), abandoned his weapons in the battlefield and shed tears at the same time.

Aśvatthāman: Ha, father ! Ha, beloved of the son ! Ha, dead for me in vain ! Ha, possessor of immense valour ! Ha, affectionate to disciples ! Ha, partisan of Yudhiṣṭhira ! (weeps)

Charioteer: Prince ! there is no use of showing imbecility by weeping too much.

Aśvatthāman: Oh father ! on hearing the false news of my death, you, affectionate to your son gave up your life along with your weapons. I am, on the contrary, living without you. Your attachment to me, the cruel one, is indeed in vain.

(Swoons)

Charioteer: Compose yourself, compose yourself, Oh, prince.

(Then enters Kṛpa)

Kṛpa: (Heaving a sigh sorrowfully), Fie to the king of the Kurus (Duryodhana) with his brothers ! fie to one whose enemy is not born (Yudhiṣṭhira) ! fie to the kings holding weapons in vain and also fie to us who looked at as if painted the catching of hairs formerly of the daughter of Drupada (Draupadī) and to-day of Droṇa !

So how can I meet my dear child Aśvatthāman to-day ? Or I do not apprehend the outburst of sorrow in him, who knows the ways of the world and whose mind is strong like

the essence of the Himālaya mountain. But I do not know what would he do, on hearing the improper insult inflicted on his father. (Looking) Here is the child. However, I shall approach. (Approaching hastily) My child ! compose yourself, compose yourself.

Aśvatthāman: (Regaining consciousness and with tears) Ha, father ! Ha, the only preceptor of the whole world ! (in the air) Yudhiṣṭhira ! Yudhiṣṭhira !

It is told that you have not told lies from your birth, as you do not envy any man, so you are one without any enemy. Due to my bad luck, how is it that every such thing is simultaneously given up with respect to my father, preceptor and best of the Brāhmaṇas?

Charioteer: Oh, prince ! here is your maternal uncle, Śāradvata standing by your side.

Aśvatthāman: (Looking sideways with tears) Oh, maternal uncle ! where has the worthy husband of your sister gone ?

Kṛpa: You are aware of what has happened. There is no use of too much emotional grief.

Aśvatthāman: Maternal uncle ! I have abandoned weeping. Here I am following my father, lover of the son.

Kṛpa: My child ! this action is improper for persons like you.

Charioteer: Away with too much rashness !

Aśvatthāman: Noble Śāradvata ! My father has gone from here to the other world, because of (sorrows arising out of) separation from me. I will bring ever non-separation to that affectionate father.

Kṛpa: My child ! This way of the world is well known since the world is in existence that fathers are served by sons in both the worlds. See,

Surviving (in this world) and not otherwise you are capable

of benefiting him by offering libation of palmful water and performing indispensable funeral rites.

Charioteer: Oh long-lived one ! as your maternal uncle Śāradvata says, so that is to be done.

Aśvatthāman: Noble Sir ! it is indeed true. But I, separated from my father, cannot endure my life even for a moment because of the unbearableness of the burden of sorrow. So I will go to that region, where I will see my father already arrived.

(Behind the scene)

Oh, Oh, kings ! how can all of you tolerate this insult inflicted by this cruel man to preceptor Bhāradvāja (son of Bharadvāja) ?

Aśvatthāman: (On hearing and slowly touching weapons) What ! insult to preceptor Bhāradvāja !

(Again behind the scenes)

All of you are tolerating, while this Dhṛṣṭadyumna is going to his own camp, having placed his bare hand on the grey-haired white head of Ācārya Droṇa, the preceptor of the three worlds, who abandoned his weapons in the battlefield due to grief and whose face is wet; being washed by tears.

Aśvatthāman: (With anger and with tremor) What is this ?

Kṛpa: My child ! thus the people are saying.

Aśvatthāman: Is my father's head grasped by that wicked man ?

Charioteer: (With fear) Prince ! this is a strange insult to the master, a receptacle of valour.

Aśvatthāman: Ha, father ! Ha, affectionate to the son ! As you abandoned your weapons for the sake of me, the unfortunate

one, so you yourself have been insulted through such a mean fellow.

Yudhiṣṭhira ! Yudhiṣṭhira ! Ajātaśatru (one without enemies born) ! Truthful one ! Son of Dharma (Yamarāja) ! What harm has been done by him to you including your brothers ? Or, there is no use of asking one with heart crooked due to false nature ! Arjuna ! Sātyaki ! Vṛkodara (Bhīma) possessing strength of arms ! Mādhava ! Is it proper for you to tolerate (the sight of) that head being grasped by this beast-like man, the stain of the family of Drupada—the head of the aged Brāhmaṇa, the only archer among the gods, the asuras and men, the preceptor of all and particularly my father ? Or, all of them are sinners. Not to speak of them—

Here I to the quarters will make oblations of blood, fat and flesh of those, by whom has been performed, approved or witnessed this heinous sin and who are thus sinful beasts of men, holding weapons, along with the enemy of Naraka (Śrīkṛṣṇa) accompanied by Bhīma and Kirīṭi (Arjuna).

Kṛpa: What is not possible in you, possessor of strong arms, equal to Bhāradvāja and efficient in the use of multitude of divine weapons !

Aśvatthāman: Oh Charioteer ! just go and bring our chariot fit for war furnished with all martial materials and all weapons.

Charioteer: As you, prince, order ! (Exit)

Kṛpa: My child ! who other than you amongst us is capable of taking proper action in this terrible fire of humiliation which is surely to be remedied. But—

Aśvatthāman: What is more.

Kṛpa: I wish to send you to the battlefield after getting you appointed commander-in-chief.

Aśvatthāman: Maternal uncle ! this is dependent on others and is also trifling.

Kṛpa: My child ! this is neither dependent on others nor is it trifling. See—

How can the army of Dhārtarāṣṭra (Duryodhana) bereft of Bhīṣma and Droṇa continue to exist, if you possessing (strength of) wrist like them are not engaged in the leadership ? Even the three worlds, not to speak of the army of Yudhiṣṭhira, are not capable of opposing a person like you with retinue. So I think that the king of the Kauravas is waiting for you for long with procured materials for installation (as a Commander-in-Chief).

Aśvatthāman: If that be so, I shall go and make the king of the Kurus relieved of his worries.

Kṛpa: My child ! It is so. So we shall go to that place.

(Moving on)

78

A HYMN OF PRAISE TO GAṄGĀ

Composed by Śaṅkarācārya

1. Oh Goddess Gaṅgā ! the venerable deity of the gods ! the deliverer of the three worlds ! the possessor of sparkling ripples ! the resident of the head of Śaṅkara ! the spotless one ! may my mind be attached to your lotus-like feet !

2. Oh mother Bhāgīrathi ! the bestower of happiness ! the greatness of your water is celebrated in the Vedas. I do not know your majesty. Oh the merciful one ! rescue me who am ignorant.

3. Oh Gaṅgā ! the river arising out of the lotus-like feet of Hari ! the possessor of ripples white like snow, the moon or pearl ! ward off the burden of my sins and out of mercy make me cross the worldly sea.

4. Whoever has drunk your pure water has definitely obtained the best status. Oh mother Gaṅgā ! even Yama is not capable of beholding a man who is devoted to you.

5. Oh Gaṅgā ! Oh Jāhnavi ! the deliverer of the degraded ! the possessor of ripples adorned by the Himālayas cut in pieces ! mother of Bhīṣma ! daughter of the great sage ! the preventer of the fallen ! the nurse of the three worlds !

6. Whoever worships you, fruitful like the desire-fulfilling tree in this world, does not fall into miseries. Oh Gaṅgā ! the enjoyer with the ocean ! the possessor of the side glances cast by the wives of the Gods !

7. Whoever by your grace takes his bath in your water is not born again in the womb. The deliverer from hell ! Oh Gaṅgā ! Oh Jāhnavi ! the destroyer of sin ! the possessor of magnificent majesty !

8. Victory, victory to you, Oh Jānhavi ! Oh Gaṅgā ! Oh you with shining features, with holy ripples, with side-glances pouring compassion, with feet glittering due to contact with the jewels on the crown of Indra ! Oh the giver of pleasure ! Oh the auspicious one ! Oh the refuge of the devotees !

9. Oh goddess ! remove my diseases, sorrows, sins and pains and also abundant wicked thoughts. Oh the essence of the three worlds ! the necklace of the earth ! in this world you are indeed my only resort.

10. Oh Alakānandā ! the river of supreme bliss ! the one adored by the distressed ! show compassion to me. Whoever lives near your bank surely dwells in Vaikuṇṭha (the abode of Hari).

11. It is better to be here a tortoise or a fish in (your) water or a weak lizard on the bank or a poor Caṇḍāla residing within four miles than to be an aristocratic king in a far off place.

12. Oh the venerable deity of the worlds ! Oh the holy one !

Oh the blessed one ! Oh the fluid one ! Oh daughter of the great sage ! the man, who recites everyday this pure hymn of praise to Gaṅgā, surely becomes victorious.

13-14. In whose heart there is devotion to Gaṅgā, they always have easy emancipation. Let the man of the world read this well-known, grand and desire-yielding hymn of praise to Gaṅgā, the essence of the world composed by Śaṅkara, the votary of Śaṅkara (Mahādeva) in sweet beautiful pajjhatika metre, skill of which is expressed in supreme bliss. Here is the end.

79
IGNORANT INSTRUCTED
Or,
The mallet to strike out delusion

1. Restrain, O ignorant man, thy desire for wealth and become a hater of it in body, understanding, and mind: let the riches thou possesseth be acquired by thy own good actions, with these gratify thy soul.

2. Think of wealth as eternal misery, out of it there is not the slightest happiness; the possessor of wealth has fear of his (own) son; such is stated to be prudence everywhere.

3. Who is thy wife, and who thy son ? How great and wonderful is this world: whose thou art, and whence thou comest ? Meditate on this, my brother, and again on this.

4. Be not proud of wealth and attendants and youth: since time destroys all of them in the twinkling of an eye: check thy attachment to all these illusions, like Māyā; fix thy heart on the foot of Brahmā, and thou wilt soon know him.

5. As a drop of water moves on a leaf of lotus, thus or more

slippery is human life; the populace thou knoweth is in the grip of vicious diseases and all hit by deep anguish.

6. Always think in (thy) mind of (eternal) truth, give up thought of possessions liable to decay; the company of the virtuous, enduring but for a moment, is the vehicle to bear (thee) across the ocean of existence (on earth).

7. There are eight original mountains (Kulācala) and seven seas, Brahmā, Indra, the Sun and Rudra: these are permanent, not thou not I, not this or that people: what therefore should occasion our sorrow ?

8. As long as (thou) art capable of earning, so long thy family remains attached to thee; afterwards when the body weakens by age, no one in the house asks any news of thee.

9. Forsaking lust, anger, desire and delusion enquire of thy own self who I am; the ignorant having no knowledge of self are afflicted in dark hell.

10. To dwell at the mansion of gods, at the foot of a tree; to have the ground for a bed, and a hide for vesture; to renounce all ties of family connections; who would not receive delight from this devout abhorrence of the world ?

11. The boy so long delights in his play, the youth so long pursues his beloved (lass), the old so long broods over melancholy thoughts, that no man meditates on the supreme being.

12. Let not thy affection wander on a foe or a friend, on a son or a relation, in war or in peace; bear an equal mind towards all: if thou desireth it thou wilt soon be like Viṣṇu.

13. So soon born, so soon dead: so long lying in thy mother's womb : so great crimes are committed in this world ! How then, O man ! canst thou live here below with complacency ?

14. Day and night, evening and morn, winter and spring, depart and return: Time sports, age passes on, yet desire like wind continues unrestrained.

15. When the body is tottering, the head grey, and the mouth tooth-less; when the smooth stick trembles in the hand, which it supports, even then the vessel of covetousness remains unemptied.

16. In thee, in me, and in every other, Viṣṇu resides: In vain thou art angry with me, not bearing my approach: this is perfectly true, all must be esteemed equal: be not, therefore, proud of a magnificent palace.

[*Tr.* SIR WILLIAM JONES *except verses* 2, 5, 6, 8 *and* 9 *which are not found in* SIR WILLIAM'S *translation*]

80
HITOPADEŚA
The story of the Brāhmaṇa and dish of flour

There was a Brāhmaṇa in the city of Devakotta, whose name was Devaśarman. At the equinoctial feast, he obtained for his dakṣiṇā a dish of barley flour, which he took into a potter's shed; and there lay down in the shade among the pots, staff in hand. As he thus reclined he began to meditate, "I can sell this meal for ten cowrie-shells, and with them I can purchase some of these pots and sell them at an advance. With all that money I shall invest in betel-nuts and body-cloths and make a new profit by their sale; and so go on trafficking till I get a lakh of rupees—what's to prevent me ? Then I shall marry four wives. Of course, they will be jealous of each other; but if they quarrel, and talk, and trouble me, I will belabour them like this—and this"—and therewith he flourished his staff to such a purpose as to smash his meal-dish and break several of the potter's jars. The potter, rushing out, took him by the throat, and turned him off; (and so ended his speculations).

Who ere he makes a gain has spent it,
Like the pot-breaking Brāhmaṇa will repent it."

[*Adapted from the translation of* SIR EDWIN ARNOLD]

81

The story of the Brāhmaṇa and the three knaves

A Brāhmaṇa lived in the forest of Gautama. He had purveyed a goat to make sacrifice, and was returning home with it on his shoulder when he was descried by three knaves. "If we could but obtain that goat," said they, "it would be a rare trick;" and they ran on, and seated themselves at the foot of three different trees upon the Brāhmaṇa's road. Presently he came up with the first of them, who addressed him thus:—"O Brāhmaṇa ! why do you carry that dog on your shoulder ?" "Dog !" said the Brāhmaṇa, "it is a goat for sacrifice !" With that he went on a Krośa, and came to the second knave; who called out as the first one—"What doest thou with that dog ?" The Brāhmaṇa laid his goat upon the ground, looked it all over, took it up again upon his shoulder, and walked on with his mind in a whirl; and when the third knave had broken his jest upon him for bearing a dog, he threw it down, washed himself clean of the contamination, and went home; while the knaves secured and cooked the goat.

He who thinks a knave truthful as himself is cheated by him like the Brāhmaṇa of his goat.

[*Adapted from the translation of* SIR EDWIN ARNOLD]

MUDRĀ-RĀKṢASAM

Act VII

Rākṣasa's acceptance of the post of a Minister of Candragupta

(Enters Candragupta accompanied by Cāṇakya and Rākṣasa)

Cāṇakya: Minister Rākṣasa! is the life of Candanadāsa desired by you ?

Rākṣasa: Ho ! Viṣṇugupta ! whence is this doubt ?

Cāṇakya: Minister Rākṣasa ! Vṛṣala (a name of Candragupta) is favoured by you without accepting the instrument (an emblem of the post of a minister)—hence the doubt ! So if Candadanāsa's life is really desired, this instrument should be accepted.

Rākṣasa: Ho ! Viṣṇugupta ! do not say so. I am unworthy to accept it, specially because it has been held by you.

Cāṇakya: Minister Rākṣasa ! how is it that I am fit and you are unfit? Or away with all this. Candanadāsa's life cannot be saved without your acceptance of the instrument.

Rākṣasa: Viṣṇugupta ! I bow down to the love for a friend, the cause for the performance of all works. There is no help. I have been humbled.

Cāṇakya: (With joy) Vṛṣala ! Vṛṣala ! you are now favoured by minister Rākṣasa. Luckily, you prosper.

King: Favour of the Noble one is felt by Candragupta.

Attendant: (Entering) Victory to Noble lord ! here Malayaketu has been brought to the gate with hands and feet fettered by Bhadrabhaṭa, Bhāgurāyaṇa and others. On hearing this, may the Noble Sir decide !

Cāṇakya: Oh good man ! let it be reported to minister Rākṣasa. Now, he is to look after (state matters).

Rākṣasa: (Aside) Kauṭilya, having made me a servant, now makes me express a prayer. There is no help. (Aloud) Oh King Candragupta ! it is indeed known to you that I stayed for some time with Malayaketu, so let his life be saved.

King: (Looks at Cāṇakya's face).

Cāṇakya: Minister Rākṣasa's first prayer should be respected. (To the attendant) Good man ! Bhadrabhaṭa and others may be told according to my instructions thus,—"Lord Candragupta requested by minister Rākṣasa delivers to Malayaketu his paternal domains." The master of the forts also is to be told thus,—"Lord Candragupta, being highly pleased by winning over minister Rākṣasa, commands that this banker Candanadāsa may be appointed to the post of the banker of all the towns in the earth. Besides,

Let all the fastenings be removed except those of horses and elephants. By me alone, with the vow fulfilled, the lock of hair (on the crown of the head) is fastened.

Attendant: As your Honour commands (Exit).

Cāṇakya: Oh king Candragupta ! Oh minister Rākṣasa ! say what more pleasure shall I bring to you.

King: Is there a pleasure greater than this ? All the Nandas have been uprooted; I have been placed on the throne; friendship with Rākṣasa has been secured. What pleasure beyond this remains to be done.

83

CANḌAKAUŚIKAM

Act II

The conversation of Viśvāmitra and Hariścandra

Viśvāmitra: (Angrily) Oh ! how is it that this wicked Hariścandra has become an impediment to our righteous deeds ? Oh you mean Kṣatriya ! Wait, wait.

King: (Aside in great perplexity) Oh ! he appears to be the illustrious Kauśika. Like fire with host of shining flames covered with faggots, he has been definitely trampled under foot by me taking steps without proper consideration.

Viśvāmitra: This right hand of mine, with anger increased by the obstruction to the performance of what has been commenced, is anxious for inflicting a curse; but my left hand remembering my caste long abandoned is approaching the bow.

King: (Approaching in great perplexity) Honourable Sir ! I pay respect to you.

(Kauśika acts anger)

King: (Falling on the feet) Honourable Sir, pardon me, pardon me. You should forgive me, as I do not know.

Viśvāmitra: Oh scoundrel ! why indeed should I forgive you, as you know not ? Oh ! the mean one ! Do you mean to say that I am not known to you ? Do you not know me who am Kauśika, the sacrificing priest of the Caṇḍālas, the terroriser of (Yama) the destroyer of the world by creating another heaven, the only Brāhmaṇa hard to please and acquiring caste by own efforts, and the burning fire of the forest constituting the sons of Vasiṣṭha.

King: Honourable Sir ! Please be kind ! Please be kind ! Please do not take it in that manner. I like to submit that you

should forgive me whose mind was bewildered considering my own duties and who did not know that you were the person (concerned).

Viśvāmitra: Oh rascal ! tell me, tell me what are your duties.

King: Honourable Sir !

This is the eternal duty as sung by ancient sages that the Kṣatriyas should make gifts, protect and fight.

Viśvāmitra: Just tell, to whom gift is to bestowed; who is to be protected and who is to be fought with.

King: Honourable Sir ! please listen to (me). Gift is to be offered to meritorious Brāhmaṇas; panic-stricken (persons) are to be protected; enemies are to be fought with.

Viśvāmitra: Oh vile one ! if you think so, just give to us something worthy of our knowledge and penance.

King: (With joy) Then the solar dynasty is indeed favoured by your honourable self. Honourable Sir ! please be kind, please be kind. Oh son of Kuśika ! even all the worlds are not fit as a gift (to you). Being hesitant to offer all my possessions, to-day I am dedicating to you the entire earth full of treasure.

Viśvāmitra: (Aside in astonishment) However, let it be so. (Aloud) Oh king ! welfare to you ! (i.e., I accept your offer). But the Śāstras do not consider a gift without fee (as a proper gift). So you should now pay some fee.

King: (Aside with depression of mind) what is to be done here? (Thinking for long and then with joy) However, let it be so. (Aloud) Honourable Sir ! I shall give you one lakh gold pieces as fee after procurement. From to-day you should excuse me for a period of one month.

Viśvāmitra: This period of time is approved. But you should give after procuring in places excluding the earth.

King: (Aside in fear) What can be done in this matter. (With

joy after deliberation) The remedy is found as there is the best sacred place Vārāṇasī, which is said to be the property of Lord Śiva. The sages call it a heavenly city separated from the surface of the earth. I shall give after procuring there. (Aloud) Honourable Sir ! as you order (so it will be done). Fortunately, now the burden of kingdom mostly filled with laborious fatigue has become fruitful. Honourable Sir ! going to Ayodhyā from this place and returning after performing my duties, I shall go to Vārāṇasī for procuring the fee. So it behoves you to allow me.

Viśvāmitra: (Aside in astonishment) Oh ! firmness of mind and nobility of the scoundrel ! still—My anger of intense sharpness enkindled by your misconduct will not be pacified till I do not see you before long swerving from (the path of) truth or deprived of your own kingdom.

(Aloud) Oh king ! let it be so; there is no harm.

84
ŚRĪMAD-BHĀGAVATAM
Seventh Book
Chapter XIV
Duties of a householder

[Nārada, the heavenly sage requested by the emperor Yudhiṣṭhira narrates the duties of a householder.]

1. Oh king ! a householder performing the works befitting the house should openly adore the great sages, offering everything (mentally) to Vāsudeva (Kṛṣṇa).

2. Surrounded by persons free from passions, with respect he

should in due time frequently listen to the nectar-like narrations of Lord's incarnations.

3. Just as things in a dream themselves disappear, when a person awakes, so he (the householder) should quietly abandon attachment to his own self, wife and children.

4. An efficient householder should be attached (to worldly things) only as much as required and being (really) indifferent to his own body and house, should pose as interested in them and thus show manliness in the public.

5. Being himself really indifferent, he should (pose to) enjoy whatever is spoken and desired by his relatives, parents, children, brothers, friends and others.

6. The wise (householder) should himself perform this, enjoying all the riches heavenly, earthly and of atmospheric region created by Acyuta (Nārāyaṇa).

7. Human beings have right (to enjoyable things) to the extent of filling their own bellies. Whoever desires more is a thief and deserves punishment.

8. He (the householder) should consider the deer, the camel, the donkey, the monkey, the mouse, the reptile, the bird and flies as his own sons. What is the difference between them and these (sons) ?

9. A householder should not enjoy the group of three (piety, wealth and pleasures) even though acquired with great exertion. (He should enjoy) whatever is accidentally available as befitting the place and time.

10. By him Ajita (Viṣṇu) is conquered who abandons his right (i.e. attachment) to his wife for whom own life is given up or parents or preceptors are killed.

11. Where is this worthless body, the end of which is worms, excreta and ashes and where is also the wife the cause of its pleasure and where is the eternal soul, rising up to the sky ?

12. He should arrange for his own livelihood with whatever remains after the completion of all the sacrifices. A wise man giving up his right to the remnant (after the fulfilment of his own needs) attains the status of the noble.

13. Maintaining himself and the gods, sages, men, animals and the manes everyday with wealth acquired by his own profession, he distinctly worships Puruṣa (Nārāyaṇa).

14. Now I shall state the countries which are beneficial to the performance of piety etc. That country is the holiest, where honest men are available (in abundance).

15. Where the entire movable and immovable world is the reflection of Lord; and where there are families of Brāhmaṇas possessing ascetic power, learning and compassion.

16-20. Wherever there is the worship (or image) of Hari, that is the abode of religious merit. Countries where there are rivers Gaṅgā and others well-known in the Purāṇas and lakes Puṣkara etc., and which are inhabited by the worthy and also the countries viz. Kurukṣetra, Gayaśira (Gaya), Prayāga, the hermitage of Pulaha, Naimiṣa (forest), the river Phalgu, Setu (cape Comorin), Prabhāsa, Kuśasthalī (probably Ramnagar in Bundelkhand in M.P.), Vārāṇasī, Madhupurī (Mathura in Western U.P.), Pampā lake, Vindusarovara, the hermitage of Nārāyaṇa, the river Nandā, hermitages of Sītā and Rāma and all the Kulācalas (seven mountain ranges situated within India), such as Mahendra (Eastern Ghats), Malaya (Cardamom Hills in Kerala) etc., and the countries which are dedicated to the image of Hari—these are very holy countries. A person desiring religious merits should always live in these countries.

85

NALACAMPŪ COMPOSED BY TRIVIKRAMABHAṬṬA

Fifth Ucchvāsa

Communication of tidings by Brāhmaṇa to Damayantī

1. One day looking at the youth of Damayantī, King of Vidarbha (Berar in M.P.), pondering, 'Who will be definitely her worthy husband', became absorbed in thoughts for long and having consulted with his ministers decided himself for arranging the practice of Svayambara (a practice of the choosing of husband by a maiden). Before long he sent eloquent chief messengers for inviting the eastern, western, northern and southern kings. Damayantī through her trusted friend stated to a certain wise old Brāhmaṇa, who was starting for inviting northern kings—the following (verse) involving a pun.

1. Sir, in inviting kings, you should so act that *even Nala makes up his mind to come* (the Śāstric Injunctions may not be violated). Nothing more is desired.

He, also understanding the significance of the verse, replied in a like manner,

2. "By some manners or some well-considered pretence, I shall see that *great Nala comes* (there will be no violation of the Śāstras) out of strong desire.

So Oh long-lived one ! pass your time happily," thus saying he left. Then that Brāhmaṇa Somaśarman, having returned before long and being summoned secretly was spoken to by Damayantī in a sportive manner.

3. Oh learned man ! while inviting northern kings according to the directions of my father, have you *submitted my message relating to Nala* (not stated any untrue description of me) ?

He also saying with a smile, "Oh ! you expert in speech full

of pun ! I am speaking, just listen," started to narrate: "Starting from this place wandering in course of inviting kings, was seen by me on the way a beautiful young man engaged in hunting in the southern forest regions of the mountain known as Niṣādha. Having seen him for once, my eyes without winking received the reward of their existence. He also ascertaining me to be a southerner talked with me wistfully. I also spoke.

4. 'Oh gentleman ! as your physical appearance gladdens the eyes of the people, so you are generous and are *definitely Nala* (are not greedy).'

Thus spoken, he with an enticing smile was thinking tardily for a reply. Then a certain young man with his body adorned with (the beauties of) youth and mounted on a tall horse came to that place. Coming, he spoke thus, 'Oh Prince ! see—

5. '*A certain girl of a cowherd* (daughter of a king) is *calling the cows* (speaking) on the bank of a river *full of abundant grass* (of Vidarbha country) referring *to good growth of nala grass* (about Nala as a groom).'

On hearing this, it was also told by me, 'Oh, noble one ! not only she, but there is another in some other place.' Looking at me who was speaking thus, he understood the significance and again told me with a smile, 'Oh, traveller ! you are asked, just tell where are you coming from and to-day how long a path you are to traverse.'

Having reported my mission, he was asked by me, 'Who is this head jewel of all men and also who are you ?' He again said, 'Oh, gentleman ! he is Nala, son of Vīrasena, versed in the knowledge of all the weapons and śāstras and the destroyer of enemies. What more, I am also his attendant named Śrutaśīla'. Speaking thus, he took rest.

Nala also approving of the invitation to Svayamvara (groom-choosing ceremony), attempting to go, as it were, by flying

that very moment out of eagerness and pleasing me by speech, smile and nectar-pouring glance dismissed me.

So, Oh daughter of the master, the long-lived one ! surely he will come soon." Thus saying that Brāhmaṇa went to his own house.

86

KŪRMA-PURĀṆAM

First half

Chapter XVII

The incarnation in the form of a dwarf

1. Then his (Virocana's) son the great Asura named Bali who was intelligent, devoted to Brahman and very virtuous, defeated Purandara (Indra, King of the gods).

2. Śakra (Indra) accompanied by all the gods fought with him a tremendous fight and being defeated went to Lord Viṣṇu, the imperishable and the refuge.

3-4. In the meantime, goddess Aditi, the mother of the gods, being very much sad, herself practised very austere penance with the hope that for the destruction of the chiefs of the Daityas, a son would be born to her. Then she resorted to invincible Viṣṇu, the protector and the refuge Hari.

5. Lord Viṣṇu who was Hari wielding the conch, the discus and the mace and whose soul was steeped in meditation became pleased and appeared before the mother of the gods.

6. Having paid obeisance (to him) with her head placed on the ground, she asked for an excellent boon, viz., 'I solicit for a boon to have you as a son for the welfare of the gods.'

7. 'So be it,' said Lord who was compassionate towards

persons resorting to Him. The inscrutable one, having bestowed these other boons also, disappeared.

8. Then after a long time, the mother of the gods bore in her womb Lord Janārdana, who was Nārāyaṇa himself.

9. In due time, Aditi, the mother of the gods, herself gave birth from Kaśyapa to Great Viṣṇu, the gladdener of the gods.

10. Lord Hari, after the sacred thread ceremony, studied the Vedas and also good conduct from Bharadvāja in order to show to the three worlds.

11. Then in proper time, pious Bali the son of Virocana, himself worshipped with sacrifices the Omnipresent Viṣṇu, the presiding deity of sacrifices.

12. He honoured the Brāhmaṇas by bestowing on them huge wealth. Brahmanical sages assembled in the sacrificial enclosure of the high-souled one (Bali).

13. Knowing this Lord Viṣṇu, persuaded by Bharadvāja, assuming the form of a dwarf went then to the place of sacrifice.

14-15. Effulgent Brāhmaṇa ascetic uttering Vedic mantras, Hari, with the skin of a black antelope and sacred thread on his body and with a staff of palāśa tree (in his hand), in the guise of a beggar approached the King of the Asuras and thrice asked him for a piece of land measured by (his) three steps.

16-17. Bali, full of devotion, having washed the feet of Viṣṇu and sipped water and taking a golden pitcher and meditating, 'May Hari, of imperishable form be pleased' poured very cool water on the leaf-like tips of hand of the god (Vāmana) saying, 'I give you the piece of land measured by (Your) three steps.'

18. The primeval God, desiring to make that King of the Daityas free from attachment and resorting to Him measured by His steps this earth, then the atmospheric region and then the heaven.

19. Noble Bali by devotional meditation, realising that man

(Vāmana) to be all-pervading Viṣṇu, paid obeisance to unique imperishable Nārāyaṇa whom persons versed in the Vedas adored of their own accord.

20. Lord Vāsudeva (son of Vasudeva), the primeval creator, having transformed himself into a dwarf again, said to him, 'Oh ! King of Daityas, now these three worlds given by you through devotion belong to me.'

21. Then the Daitya, making obeisance with his head, again poured water on the palm (of Vāmana), saying, 'I surrender myself to you of three steps, who possess endless prowess and unlimited valour.'

22. Then the soul of the universe, the wielder of the conch, having accepted the gift made by the son of Prahlāda's son, said again to the obedient one, 'Just enter into the lower world.

23. Stay there always enjoying objects of pleasure not available to the gods. Meditate on me constantly through devotion. You will merge yourself with me after the end of Kalpa (universal destruction).'

24. Viṣṇu, the conqueror possessing true valour and vast steps, having said thus to the best of the Daityas, handed over the three worlds to Purandara (Indra).

25. Having performed that wonderful deed in the form of a dwarf, Viṣṇu disappeared there, while everybody was looking (at Him).

87

INSCRIPTION OF ERLAṄGA FROM PENANG-GUNGAN (SURABAYA)

The eulogy of Erlaṅgadeva, the lord of Java

1. May honour be always given to the creator who in his creation and preservation is endowed with all the three qualities but is without any at the time of destruction.

2. May Honour be also to Him who is well known in the world as Trivikrama and who is at all times saluted by the lord of the gods, who is great on account of his immense prowess.

3. May Honour be also to Śiva who surpasses the wish-giving tree, who, though called motionless, moves with great speed and who through his qualities satisfies the desires of living beings.

4. Victory be to King Erlaṅga who through his perfectly good reputation, intellect and merciful disposition follows the womankind, who through grasping the bow has got a deep stain in his hand and who, though a hero in battle is guilty of cowardice in that he turns his back to immorality and in that way only his virtue is modified.

5. There was a king who was the crest jewel of the protectors of the earth, who had overcome a great number of kings and was renowned in the three worlds, who was likened to a lion in great courage, supported by whom for a long time the earth produced in immeasurable quantity and thus got a fast hold of the goddess of wealth who is transient (by nature); he was the ruler of Yava (Java) endowed with splendour, renown and power and bore the name of the illustrious Īśānatuṅga.

6. His daughter, lovely on account of the purity of her mind and devoted to Sugata like unto a female swan which is lovely through its dwelling in the pure Mānasa lake and possesses beautiful wings, was the princess Śrī Īśānatuṅgavijayā who increased the joy of the king as the female swan does of the male swan.

7. Then King Śrī Lokapāla, who was an excellent prince and was delight to the eyes, whose mind displayed (only) pure qualities, made her, who equalled him in splendour, his beloved (queen) even as the milk-ocean made Mandākinī equalling in splendour its beloved.

8. From him there sprang a son excelling in power and

(destined to be) an ornament of the earth. He for the welfare of the people filled the earth with splendour with his mind directed to the meditation of Bhava. He was like Viṣṇu in incomparable brilliance, was fearless and rising like the sun, was ever ready to smash the foreheads of the elephants of his enemies, as if they were (merely) earthen pitchers and and was the lord of kings.

9. This incomparable lord of men was known as Śrī Makuṭavaṃśavardhana, who was the sun of the family of Śrī Īśāna and shone out brightly in valour.

10. The very charming daughter of this prince, who through her excellence was like the Fortune incarnate of the ruler of Yava (Java) received from her illustrious father the name of Guṇa-priya-dharmapatnī (the love-ful wife of one to whom virtue is dear) which name was known even beyond this island.

11. There was one Udayana born of an exceedingly pure race and sprung from a renowned royal family. It was he who lawfully married the illustrious princess Mahendradattā.

12. From them there sprang as Rāma sprang from Daśaratha, a beautiful son whose name was Erlaṅgadeva. He was the best of all the people, was graceful in the practice of fine arts and like Rāma surpassing Daśaratha was greater through his excellent qualities and whose brilliant future was imagined by sages through his greatness.

13. He being respectfully invited by his kinsman Śrī Dharmavaṃśa, the lord of East Java, who was anxious to hear of his various virtues, was given in marriage to his (Dharmavaṃśa's) own daughter. Thus forthwith the high-souled one became famous in every way.

14. Then in the great year 932 according to the lord of the Śakas in the month of Māgha on the thirteenth day of the

bright half on Monday, there came to the monarch Erlaṅga the subjects and principal Brāhmaṇas and bowing respectfully addressed this prayer to him: 'Rule the earth to the extreme borders.'

15. When his numerous opponents heard that this prince who had been anointed as the (future) emperor, had by his might, overcome the host of enemies, they also being frightened of the grasp of his serpent-like arms, display even to this date, an irresolute spirit which was formerly unknown to them.

16. Numerous princes of Yava enjoyed the earth because they were suppliants of their rival and by virtue of their royal birth their sons enjoyed (succession). But the prince Erlaṅga, born of a good family and a leader among the potentates, while roaming about on this earth bears in his body only a couple of bitter enemies (which are the opposite conditions such as heat and cold, joy and sorrow).

17. Installed on his throne with his feet placed on the head of his vassals, consulted daily by his ministers who were devoted to the affairs of the state, he often takes his seat (in the court) with the ladies and surrounded by heroes with shining (arms). Even when a cause was lost, it was always regarded as being won through his lustre (i.e., clear insight).

18. There was also in this country a woman of great power like a demoness. Undismayed he (i.e. Erlaṅga) drew near her perilous country. It was in the Śāka year 954 that this king of great fame pierced this target.

19. Like a fiery serpent frequently darting out its tongue, he, through his ability, burnt the utterly uncivilized southern region. After having obtained much booty and distributed it among his servants, he only took away the glory for himself in the midst of the best of Brāhmaṇas and ascetics.

20. Thereafter imbued with ambition, when the year 954

of the Śaka era had passed, in the month of Bhādra on the thirteenth day of the bright fortnight on an auspicious Wednesday, this prince who is honoured in the world, departed westwards with a vast army of heroic men who were ready for the fight and gained a complete victory over a prince named Vijaya.

21. In the year 959 of the era of the lord of the Śakas on the new moon day of Kārtika on Thursday the noble and illustrious king of the island of Yava set himself on his jewelled throne with his feet placed on the heads of his enemies and is now rejoicing in his victory.

22. And now the Royal Fortune unable to find anybody else, pressing with her fair arms deeply embraces Erlaṅgadeva who has conquered all the directions, East and others, who has destroyed all his enemies and who has now become the paramount ruler of the whole earth.

23. Then having subdued his enemies who were rich in valour by means of his prowess and statecraft, the king Erlaṅga, a great ruler by birth in order to take pleasure in the worship of gods has now caused to be built through his devotion or (to give an exhibition of his) unimpaired power, a holy hermitage on the slope of the excellent hill Pugavat.

'88

BṚHATKATHĀMAÑJARĪ

The composition of Bṛhatkathā

1. Mālyavān (the gandharva) having come down to earth (having taken a human birth) and having been the minister of King Śātavāhana for a long time;

2. Being called Guṇāḍhya because of his excellence of qualities approaching Kāṇabhūti narrated his own story.

3. I went to see King Śātavāhana at his palace; Śātavāhana the abode of patience and the archer who had protected the earth.

4. One day during the spring time when the Lord of the flowery bow was in the sky, he, who is desired by ladies, was sporting in water in a beautiful garden.

5. There being hit hard with water by the king, one of the queens told the king, O king of kings, please do not hit me with water (Ma Modakena Tāḍaya, i.e Ma Ma Udakena Tāḍaya).

6. Hearing this the ignorant king quickly procured sweets (Modaka) and hearing from the queen that she meant 'not by water' he became bashful.

7. Being looked at tardily, by queens who knew the meaning of words and by servants who were educated by hearing, while smiling inwardly, he became greatly sorrowful.

8. Thus he remained silent forsaking the services of his servants, being consumed day and night by the fire of his sorrow whose cause could not be discerned by those who did not know the reason of his sorrow.

9. After some time, Minister Śarvavarman, in my company, told the king, O king, why are you anguished over an improper cause ?

10. Were all the Emperors endowed with knowledge learnt by themselves ? They were served by learned people. Look at Indra the Lord (of heaven).

11. Then after considering for some time I said, "I am Guṇāḍhya, I mean what I say, I will make you a Paṇḍita in five years."

12. Then Śarvavarman said, "If the king hears (what I teach) intently, I will make him (a Paṇḍita) in six months; your methods might wait."

13. Hearing this I laughed and said to him in a loud angry voice, "If you succeed, I will remain mute in three languages."

14. Śarvavarman said "I will be bearer of your shoes for twelve years if my (method) does not bear fruit."

15. Having made this vow and having seen the boon-giving Kuvera, he made the king learned in a few months by Kātantra grammar.

16. Thus being vanquished, though desired by the king to stay, in sorrow, I went to the north with two pupils.

17. I remained attached to the Paiśacī language which I knew by the grace of the goddess (Pārvatī) which was other than Apabhraṃśa, Saṃskṛta or Prākṛta in which three I was mute.

18. Hearing the story of Guṇāḍhya, Kāṇabhūti told him, "Write quickly

19. with blood the story of seven emperors, the great kings of the Vidyādharas which I am telling you; have peace." And the one of uncommon intellect (Guṇāḍhya) wrote on hearing, seven lakh ślokas quickly.

20. Having written he sent them to the King Śātavāhana, who, of confused (intellect) and elated by pride of wealth, did not consider them of any worth.

21. The king said, "The language is Paiśācī, the ink is blood and mute and mad is the writer; what is the good of attempting to find worth in such (composition)?"

22. The fools unable to appreciate (the meaning) of good works reject them thinking thus, without abiding by them or hearing them; being unfamed where would such (work) gain eminence?

23-26. The Bṛhatkathā, being thus made an object of ignomy, Guṇāḍhya, in great anger lighting a fire explained the work (kathā) continually page after page and put them into fire. All the animals and birds forsaking food came and heard

them with tears flowing down their eyes. The king Śātavāhana, tired of eating lean meat, learnt from the hunters the reason of the leanness of the animals, and came to see the wonderful (occurrence).

27. Having had a taste of the last one lakh ślokas of the Bṛhatkathā which he now understood being explained word by word, (the king) became repentant.

28. And hearing eagerly the story of Guṇāḍhya from beginning to end the king left with the Kathā and with the two pupils.

29. And Guṇāḍhya, with his form burnt by the fire of wisdom, taking (again) the form of Mālyavān became favourite of Hara again.

89
THE KATHĀSARITSĀGARA

ANECDOTES OF FOOLS

1. The story of the foolish brothers who divided all they had

In Mālava there were two Brāhmaṇa brothers, and the wealth they inherited from their father was left jointly between them. And while dividing that wealth, they quarrelled about one having too little and the other having too much, and they made a teacher learned in the Vedas arbitrator, and he said to them; "You must divide every single thing into two halves, in order that you may not quarrel about the inequality of the division." When the two fools heard this, they divided every single thing into two equal parts, house, beds, utensils et cetera; in fact all their wealth, even the cattle. They had only one female slave; her also they cut in two. When the king heard of that, he punished them with the confiscation of all their property.

[*Tr.* C. H. Tawney]

90

2. The story of the fool who saw gold in the water

A certain young man went to a tank to drink water. There the fool saw in the water the reflection of a golden-crested bird, that was sitting on a tree. This reflection was of a golden hue, and, thinking it was real gold, he entered the tank to get it, but he could not lay hold of it, as it kept appearing and disappearing in the moving water. But as often as he ascended the bank, he again saw it in the water, and again and again he entered the tank to lay hold of it, and still he got nothing. Then his father saw him and questioned him, and drove away the bird, and then, when he no longer saw the reflection in the water, explained to him the whole thing, and took the foolish fellow home.

"Thus foolish people, who do not reflect, are deceived by false suppositions, and become the source of laughter to their enemics, and of sorrow to their friends."

[*Tr.* C. H. TAWNLY]

91

3. The story of the servants who kept rain off the trunks

"Now hear another tale of some great fools."

The camel of a certain merchant gave way under its load on a journey. He said to his servants, "I will go and buy another camel to carry the half of this camel's load. And you must remain here, and take particular care that, if it clouds over, the rain does not wet the leather of these trunks, which are full of clothes." With these words the merchant left the servants by the side of the camel, and went off, and suddenly a cloud came up and began to discharge rain. Then the fools said;

"Our master told us to take care that the rain did not touch the leather of the trunks;" and after they had made this sage reflection, they dragged the clothes out of the trunks and wrapped them round the leather. The consequence was, that the rain spoiled the clothes. Then the merchant returned, and in a rage said to his servants; "You rascals ! Talk of water ! Why the whole stock of clothes is spoiled by the rain."

And they answered him; "You told us to keep the rain off the leather of the trunks. What fault have we committed ?" He answered; "I told you that, if the leather got wet, the clothes would be spoiled: I told it you in order to save the clothes, not the leather." Then he placed the load on another camel, and when he returned home, imposed a fine on his servants amounting to the whole of their wealth.

"Thus fools, with undiscerning hearts, turn things upside down, and ruin their own interests and those of other people, and give such absurd answers."

[*Tr.* C. H. TAWNEY]

92

4. The story of the fool and the cakes

"Now hear in a few words the story of the fool and the cakes."

A certain traveller bought eight cakes for a *paṇa*; and he ate six of them without being satisfied, but his hunger was satisfied by eating the seventh. Then the blockhead exclaimed; "I have been cheated; why did I not eat this cake, which has allayed the pangs of hunger, first of all ? Why did I waste those others, why did I not store them up ?" In these words he bewailed not knowing the fact that his hunger was only gradually satisfied, and the people laughed at him for his ignorance.

[*Tr.* C. H. TAWNEY]

93

5. The story of the servant who looked after the door

A certain merchant said to his foolish servant; "Take care of the door of my shop, I am going home for a moment." After the merchant had said this, he went away, and the servant took the shop-door on his shoulder and went off to see an actor perform. And as he was returning, his master met him and gave him a scolding. And he answered, "I have taken care of this door as you told me."

[*Tr.* C. H. TAWNEY]

94

6. The story of the teacher and his two jealous pupils

A certain teacher had two pupils who were jealous of one another. And one of those pupils washed and anointed every day the right foot of his instructor, and the other did the same to the left foot. Now it happened that one day the pupil whose business it was to anoint the right foot, had been sent to the village, so the teacher said to the second pupil, whose business it was to anoint the left foot,—"To-day you must wash and anoint my right foot also." When the foolish pupil received this order, he coolly said to his teacher; "I cannot anoint this foot that belongs to my rival." When he said this, the teacher insisted. Then that pupil, who was the very opposite of a good pupil, took hold of his teacher's foot in a passion, and exerting great force with a stone, broke it.

Then the teacher uttered a cry of pain, and the other pupils came in and beat that wicked pupil, but he was rescued from them by that teacher, who felt sorry for him.

The next day, the other pupil came back from the village, and when he saw the injury that had been done to his teacher's foot, he asked the history of it, and then he was inflamed with rage, and he said, "Why should I not break the foot that belongs to that enemy of mine ?" So he laid hold of the teacher's second leg, and broke it. Then the others began to beat that wicked pupil, but the teacher, both of whose legs were broken, in compassion begged him off too. Then those two pupils departed, laughed to scorn by the whole country, but their teacher, who deserved so much credit for his patient temper, gradually got well.

[*Tr.* C. H. TAWNEY]

95

7. The story of the fool who nearly choked with rice

"Hear now about the fool who ate the grains of rice."

A certain foolish person came for the first time to his father-in-law's house, and there he saw some white grains of rice, which his mother-in-law had put down to be cooked, and he put a handful of them into his mouth, meaning to eat them. And his mother-in-law came in that very moment. Then the foolish man was so ashamed, that he could not swallow the grains of rice, nor bring them up. And his mother-in-law, seeing that his throat was swollen and distended, and that he was speechless, was afraid that he was ill, and summoned her husband. And he, when he saw his state, quickly brought the physician, and the physician, fearing that there was an internal tumour, seized the head of that fool and opened his jaw. Then the grains of rice came out, and all those present laughed.

[*Tr.* C. H. TAWNEY]

96

8. The story of the foolish boy who went to a village for nothing

There was a certain foolish son of a Brāhmaṇa, and his father said to him one evening, "My son, you must go to the village early to-morrow." Having heard this, he set out in the morning, without asking his father what he was to do, and went to the village without any object, and came back in the evening fatigued. He said to his father, "I have been to the village." "Yes, but you have not done any good by it," answered his father.

"So a fool, who acts without an object, becomes the laughing-stock of people generally; he suffers fatigue, but does not do any good."

[*Tr.* C. H. TAWNEY]

97

9. The story of the Buddhist monk bitten by a dog

There was in a certain Buddhist monastery a Buddhist monk of dull intellect. One day, as he was walking in the high road, he was bitten by a dog on the knee. And when he had been thus bitten, he returned to his monastery, and thus reflected,—"Everybody, one after another, will ask me, 'What has happened to your knee?' And what a time it will take me to inform them all one by one! So I will make use of an artifice to let them all know at once." Having thus reflected, he quickly went to the top of the monastery, and taking the stick with which the gong was struck, he sounded the gong. And the mendicant monks, hearing it, came together in astonishment, and said to him, "Why do you without cause

sound the gong at the wrong time ?" He answered the mendicants, at the same time shewing them his knee, "The fact is, a dog has bitten my knee, so I called you together, thinking that it would take a long time for me to tell each of you separately such a long story: so hear it all of you now, and look at my knee." Then all the mendicants laughed till their sides ached, and said, "What a great fuss he has made about a very small matter !"

[*Tr.* C. H. TAWNEY]

98

10. The story of the foolish Ṭakka who suffered being burnt alive

There lived somewhere a rich but foolish Ṭakka, who was a miser. And he and his wife were always eating barley-meal without salt. And he never learned to know the taste of any other food. Once Providence instigated him to say to his wife, "I have conceived a desire for a milk-pudding; cook me one to-day." His wife said, "I will," and set about cooking the pudding, and the Ṭakka remained indoors concealed, taking to his bed, for fear some one should see him and drop in on him as a guest.

In the meanwhile a friend of his, a Ṭakka who was fond of mischief, came there, and asked his wife where her husband was. And she without giving an answer, went in to her husband, and told him of the arrival of his friend. And he, lying on the bed, said to her; "Sit down here, and remain weeping and clinging to my feet, and say to my friend, 'My husband is dead.' When he is gone, we will eat this pudding happily together." When he gave her this order, she began to weep, and the friend came in, and said to her, "What is the matter ?" She

said to him "Look, my husband is dead." But he reflected, "I saw her a moment ago happy enough cooking a pudding. How comes it that her husband is now dead, though he has had no illness ? The two things are incompatible. No doubt the two have invented this fiction because they saw I had come as a guest. So I will not go." Thereupon the mischievous fellow sat down, and began crying out, "Alas my friend ! Alas, my friend !" Then his relations, hearing the lamentation, came in and prepared to take that silly Ṭakka to the burning-place, for he still continued to counterfeit death. But his wife came to him and whispered in his ear, "Jump up, before these relations take you off to the pyre and burn you." But the foolish man answered his wife in a whisper, "No ! that will never do, for this cunning Ṭakka wishes to eat my pudding. I cannot get up, for it was on his arrival that I died. For to people like me the contemplation of one's possessions is dearer than life." Then that wicked friend and his relations carried him out, but he remained immovable, even while he was being burned, and kept silence till he died. So the foolish man sacrificed his life but saved his pudding, and others enjoyed at ease the wealth he had acquired with much toil.

[*Tr.* C. H. TAWNEY]

99

11. The story of the foolish teacher and his pupils who never saw a cat

In Ujjayinī there lived in a convent a foolish teacher. And he could not sleep, because mice troubled him at night. And wearied with this infliction, he told the whole story to a friend. The friend, who was a Brāhmaṇa, said to that teacher,

"You must set up a cat, it will eat the mice." The teacher said, "What sort of creature is a cat ? Where can one be found ? I never came across one." When the teacher said this, the friend replied, "Its eyes are like glass, its colour is a brownish grey, it has a hairy skin on its back, and it wanders about in roads. So, my friend, you must quickly discover a cat by these signs and have one brought." After his friend had said this, he went home. Then that foolish teacher said to his pupils, "You have been present and heard all the distinguishing marks of a cat. So look about for a cat, such as you have heard described, in the roads here." Accordingly the pupils went and searched hither and thither, but they did not find a cat anywhere.

Then at last they saw a Brāhmaṇa boy coming from the opening of a road, his eyes were like glass, his colour brownish grey, and he wore on his back a hairy antelope-skin. And when they saw him they said, "Here we have got the cat according to the description." So they seized him, and took him to their teacher. Their teacher also observed that he had got the characteristics mentioned by his friend; so he placed him in the convent at night. And the silly boy himself believed that he was a cat, when he heard the description that those fools gave of the animal. Now it happened that the silly boy was a pupil of that Brāhmaṇa, who out of friendship gave that teacher the description of the cat. And that Brāhmaṇa came in the morning, and, seeing the boy in the convent, said to those fools, "Who brought this fellow here ?" The teacher and his foolish pupils answered, "We brought him here as a cat, according to the description which we heard from you." Then the Brāhmaṇa laughed and said, "There is considerable difference between a stupid human being, and a cat, which is an animal with four feet and a tail." When the foolish fellows heard this, they let the boy go and said,

"So let us go and search again for a cat such as has been now described to us." And the people laughed at those fools.

[*Tr.* C. H. Tawney]

100

12. The story of the fool and his milch cow

There was once on a time a certain foolish villager, and he had one cow. And that cow gave him everyday a hundred *palas* of milk. And once on a time it happened that a feast was approaching. So he thought; "I will take all the cow's milk at once on the feast-day, and so get very much." Accordingly the fool did not milk his cow for a whole month. And when the feast came, and he did begin to milk it, he found its milk had failed, but to the people this was an unfailing source of amusement.

[*Tr.* C. H. Tawney]

101

13. The story of the fool who mixed fire and water

There was a silly man, who, one night, having to perform a sacrifice next day, thus reflected:—"I require water and fire, for bathing, burning incense, and other purposes; so I will put them together, that I may quickly obtain them when I want them." Thus reflecting, he threw the fire into the pitcher of water, and then went to bed. And in the morning, when he came to look, the fire was extinct, and the water was spoiled. And when he saw the water blackened with charcoal, his face was blackened also, and the faces of the amused people were wreathed in smiles.

[*Tr.* C. H. Tawney]

102

14. The story of the foolish herdsman

There lived in a forest a rich but silly herdsman. Many rogues conspired together and made friends with him. They said to him, "We have asked the daughter of a rich inhabitant of the town in marriage for you, and her father has promised to give her." When he heard that, he was pleased and gave them wealth, and after a few days they came again and said, "Your marriage has taken place." He was very much pleased at that, and gave them abundance of wealth. And after some more days they said to him, "A son has been born to you." He was in ecstasies at that, and he gave them all his wealth, like the fool that he was, and the next day he began to lament, saying, "I am longing to see my son." And when the herdsman began to cry, he incurred the ridicule of the people on account of his having been cheated by the rogues, as if he had acquired the stupidity of cattle from having so much to do with them.

[*Tr.* C. H. TAWNEY]

103

15. The story of the Brahmacārin's son

A certain fool was engaged in relating his father's good qualities in the midst of his friends. And describing his father's superior excellence, he said, "My father has followed a strict vow of chastity from his youth, there is no man who can be compared with him." When his friends heard that, they said, "How did you come into the world ?" He answered, "Oh ! I am a mind-born son of his;" whereupon the matchless fool was well laughed at by the people.

[*Tr.* C. H. TAWNEY]

104

16. The story of the fool who spilt oil

"Having heard of the Brahmacārin's son, hear now the story of the fool who spilt oil."

A certain gentleman had a simpleton for a servant. His master sent him once to fetch oil from a merchant, and he received from him the oil in a vessel. And as he was returning, with the vessel in his hand, a friend of his said to him, "Take care of this oil-vessel, it leaks at the bottom." When the blockhead heard this, he turned the vessel upside down to look at the bottom of it, and that made all the oil fall on the ground. When his master heard that, he turned out of his house that fool, who was the laughing-stock of the place.

[*Tr.* C. H. TAWNEY]

105

VETĀLA-PAÑCAVIṂŚATI

STORY THE NINTH

Anaṅgarati secures a husband

In Ujjayinī there lived an excellent king, named Vīradeva, and he had a queen named Padmarati. After a time Queen Padmarati gave birth to a daughter. And her father gave her the name of Anaṅgarati, on the ground that she was beautiful enough to inspire love in the breast of Kāma. And when she grew up, in his desire to procure for her a suitable husband, he had brought the portraits of all the kings of the earth, painted on canvas. And as no one of them seemed a match for her, he said to his daughter, in his tenderness for her: "I cannot find a suitable match for you, my daughter, so summon

all the kings of the earth, and select your own husband." When the princess heard that, she said to her father: "My father, I am too modest to select my own husband, but I must be given in marriage to a good-looking young man, who is a perfect master of one art; I do not want any other better man."

When the king heard this speech of his daughter Anaṅgarati, he proceeded to search for a young man such as she had described, and while he was thus engaged, there came to him from the Deccan four magnificent men, brave and skilful, who had heard from the people what was going on. Those four suitors for the hand of the princess were received with respect by the king, and one after another they told to him in her presence their respective acquirements.

The first said: "I am a Śūdra, Pañcaphuṭika by name. I make every day five splendid pairs of garments: As I possess this art, let Anaṅgarati be given to me."

When he had said this, the second man said: "I am a Vaiśya, Bhāṣājña by name. I know the speech of all beasts and birds, so let the princess be given to me."

When the second had said this, the third said: "I am a Kṣatriya king, by name Khaḍgadhara, renowned for might of arm: my equal in the art of swordsmanship does not exist upon the earth, so bestow this maiden on me, O King."

When the third had said this, the fourth said: "I am a Brāhmaṇa, named Jīvadatta, and I possess the following art: I can restore to life dead creatures, and exhibit them alive; so let this maiden obtain for a husband me, who am renowned for daring exploits."

When they had thus spoken, the King with his daughter by his side, seeing that they were like gods in shape and dress, remained lost in doubt.

When the Vetāla had told this story, he said to King: "So

tell me, King, to which of these four ought the maiden Anaṅgarati to be given ?"

When the king heard this, he gave the Vetāla the following answer: "How could you possibly ask such an absurd question ? How can a woman of Kṣatriya caste be given to a Śūdra weaver ? Moreover, how can a Kṣatriya woman be given to a Vaiśya ? And as to the power of understanding the language of beasts and birds, which he possesses, what is the practical use of it ? And as for the fourth, the Brāhmaṇa, who fancies himself such a hero, of what worth is he, as he is a sorcerer, and degraded by abandoning the duties of his caste ? Accordingly the maiden should be given to the third suitor, the Kṣatriya Khaḍgadhara, who is of the same caste, and distinguished for his skill and valour."

[*Tr.* C. H. TAWNEY]

106

STORY THE TWELFTH

King Yaśaḥketu looks after the State

In the land of Aṅga there was a young king named Yaśaḥketu, like a second and unburnt God of Love come to earth to conceal his body. He conquered by his great valour all his enemies; and as Indra has Bṛhaspati for a minister, he had Dīrghadarśin. Now, in course of time, this king, infatuated with his youth and beauty, entrusted to the minister his realm, from which all enemies had been eradicated, and became devoted to pleasure only. He remained continually in the harem instead of the judgment-hall; he listened to delightful songs in the women's apartments instead of hearkening to the voice of his well-wishers; in his thoughtlessness he was devoted to latticed

windows and not to the affairs of his kingdom, though the latter also were full of holes.

But the great minister Dīrghadarśin continued unweariedly upholding the burden of his kingdom's cares, day and night. And a general rumour spread to the following effect: "Dīrghadarśin has plunged the sovereign in dissipation and he is satisfied with the mere name of king, and so he (Dīrghadarśin) manages now to enjoy himself all his master's power." Then the minister Dīrghadarśin said of himself to his wife Medhāvatī: "My dear, as the king is addicted to pleasure, and I do his work, a calumny has been circulated among the people against me, to the effect that I have devoured the realm. And a general rumour, though false, injures even great men in this world: was not Rāma compelled by a slanderous report to abandon his wife Sītā ? So what course must I adopt in this emergency ?" When the minister said this, his firm-souled wife Medhāvatī, who was rightly named, said to him: "Take leave of the king on the pretext of a pilgrimage to holy bathing-places; it is expedient, great-minded sir, that you should go to a foreign land for a certain time. So you will be seen to be free from ambition, and the calumny against you will die out. And while you are absent the king will bear the burden of the kingdom himself, and then this vicious tendency of his will gradually diminish, and when you return you will be able to discharge your office of minister without blame."

When Dīrghadarśin's wife said this to him, he said, "I will do so"; and he went and said to King Yaśaḥketu in the course of conversation: "Give me leave to depart, King, I am going on a pilgrimage for some days, for my heart is set on that religious duty." When the king heard that, he said: "Do not do so ! Cannot you, without going on pilgrimages, perform in your house noble religious duties, such as charity and so on, which

will procure you heaven ?" When the minister heard this, he said: "King, that purity which comes of wealth is sought by charity and so on, but holy bathing-places have an everlasting purity. And a wise man must visit them while he is young, for otherwise how can he be sure of reaching them, as this body cannot be relied on ?" While he was saying this, and the king was still trying to dissuade him, a warder entered, and said to the king: "King, the sun is plunging into the middle of the lake of heaven, so rise up, this is the hour appointed for you to bathe in, and it is rapidly passing away." When the king heard this, he immediately rose up to bathe, and the minister, whose heart was set on pilgrimage, bowed before him, and went to his own house.

There he left his wife, whom he forbade to follow him, and managed cunningly to set out in secret, without even his servants suspecting his departure. The King thereafter began to look after the business of the state.

[*Tr.* C. H. TAWNEY]

107

STORY THE TWENTY-THIRD

The ascetic enters a new body

There is in the land of Kaliṅga a city named Śobhāvatī.

There lived in it a very wealthy Brāhmaṇa who had mastered the Vedas, whose name was Yajñasoma. After his youth was past, there was born to him by his wife, who was in every way a suitable match for him, an only son, the child of a hundred wishes. And that promising boy grew up in his father's house, and the Brāhmaṇa duly called him Devasoma. And when he had attained the age of sixteen years, that boy,

who captivated all by his knowledge, modesty and other good qualities, suddenly died of a fever. Then Yajñasoma, together with his wife, remained lovingly embracing that dead boy, and lamenting over him, and refused for a long time to let him be taken away to be burnt.

Then the old men assembled and reproved that Brāhmaṇa.

At last, with difficulty, his relations got him to stop clinging to his dead son; and then, after the body had been laid out, they put it on a bier, and with loud lamentations carried it to the burning-place, accompanied by many people, who shed tears on account of the calamity.

Now at that time there was dwelling in that place of cremation an old Pāśupata ascetic. His body was emaciated with age and excessive asceticism, and bound round with veins, as if with fear that it would break.

He went to the place where the young Brāhmaṇa had been brought to be cremated. And when the hermit saw him with the people lamenting for the flower of his youth, being afflicted with old age, and possessed of magical powers, he determined to enter his body. So he quickly went aside, and first wept aloud, and immediately afterwards he danced with appropriate gesticulations. Then the ascetic, longing to be young again, abandoned his own body, and at once entered by magic power that young Brāhmaṇa's body. And immediately the young Brāhmaṇa on the pyre, which was ready prepared, returned to life, and rose up. When his relations and all the people saw that, they raised a loud shout of "Hurrah ! he is alive ! he is alive !"

Narrating this story the Vetāla asked the king Trivikramsena, "Tell me, O King, why did that magician, when entering another body, first weep and then dance ?"

When that king heard this question of the Vetāla, he gave him

this answer: "Hear what the feelings of that ascetic were. He was grieved because he thought that he was just going to abandon that body, which had grown up with him through many years, by living in which he had acquired magic power, and which his parents had fondled when he was a child, so he wept violently, for affection for one's body is a deeply rooted feeling. But he danced for joy because he thought that he was about to enter a new body.

[*Tr.* C. H. TAWNEY]

108

STORY THE TWENTY-FOURTH

Undeterminable relationship

There was in the Deccan a king of a small province, who was named Dharma. He had a wife named Candrāvatī, who came from the land of Mālava. And that king had born to him by that wife one daughter, named Lāvaṇyavatī. And when that daughter had attained a marriageable age, King Dharma was ejected from his throne by his relations. Then he fled from his kingdom at night with his wife and that daughter. And in the course of that same night he reached the Vindhya forest with his wife and daughter.

Then he travelled through it with his wife and daughter and he reached a village of the Bhillas. Then beholding the king from a distance with his dress and ornaments, many Śavaras, armed with various weapons, ran to plunder him. When King Dharma saw that, he said to his daughter and wife: "The barbarians will seize on you first, so enter the wood in this direction." When the king said this to them, Queen Candrāvatī and her daughter Lāvaṇyavatī, in their terror,

plunged into the middle of the wood. And the brave king was killed by the host of bandits. And Queen Candrāvatī, concealed in a thicket of the wood, saw from a distance her husband slain; so in her bewilderment she fled with her daughter, and they entered another dense forest a long distance off. Tired and sad, the queen sat down weeping with her daughter, in a spot on the bank of a lotus-lake, under the shade of an *aśoka* tree.

In the meanwhile a chief, who lived near, came to that forest on horseback, with his son, to hunt. He was named Caṇḍasiṃha, and when he saw their footsteps imprinted in the dust, he said to his son Siṃhaparākrama: "We will follow up these lovely and auspicious tracks, and if we find the ladies to whom they belong, you shall choose whichever you please of them." When Caṇḍasiṃha said this, his son Siṃhaparākrama said to him: "I should like to have for a wife the one that has these small feet, for I know that she will be young and suited to me. But this one with large feet, being older than the other, will just suit you." When Chaṇḍasiṃha heard this speech of his son's, he approved it, and went on slowly with him, tracking up the footsteps, and saw that Queen Candrāvatī resplendent in beauty. And he with his son eagerly approached her, and she, when she saw him, rose up terrified, thinking that he was a bandit. Then Caṇḍasiṃha got down from his horse and said to the two ladies: "Do not be alarmed: we have come to hunt here; so take confidence and tell us fearlessly who you are. And how did you two come to enter this unpeopled wood ? Forms of yours are fitted to dwell in a gem-adorned palace. How can your feet, that deserve to tread the best of courtyards (of a house), have traversed this ground full of thorns ? So tell us your story; for our hearts are afflicted: we cannot bear to see you thus abiding in a forest full of wild beasts."

When Caṇḍasiṃha said this, the queen sighed, and, full of shame and grief, slowly told him her story. Then Caṇḍasiṃha, seeing that she had no protector, comforted her and her daughter, and coaxed them with kind words and conducted them to their rich palace. And the queen, being helpless, submitted to his will, as if she had been born again in a second life. What is an unprotected woman, fallen into calamity in a foreign land, to do ? Then Siṃhaparākrama, the son of Caṇḍasiṃha, made Caṇḍrāvatī his wife, on account of the smallness of her feet. And Caṇḍasiṃha made her daughter, the Princess Lāvaṇyavatī, his wife, on account of the largeness of her feet. And in course of time both of them had by those husbands sons and daughters.

When the Vetāla had told this story on the way at night, he again put a question to King: "Now, King, about the children who of the mother and daughter begot by their husbands—the father and son, what relationship would they bear to each other?" Hearing these words of the Vetāla, the King after much thought was unable to say anything and went on silently.

[*Tr.* C. H. TAWNEY]

109
MṚCCHAKAṬIKAM
ACT VII
The dialogue of Āryaka and Cārudatta

(Then enter Cārudatta, Vidūṣaka, servant and Āryaka in a litter.)

Āryaka: Oh ! I have come a long way off from the town. Then shall I, alighting from this litter, enter into the thicket of the grove of trees ? Or shall I see the owner of the litter? Or,

there is no need of the thicket of the grove ! The honourable and noble Cārudatta is indeed reported to be kind towards those who ask for protection; I shall leave, after testing it with my own eyes.

Cārudatta: Oh Friend ! Maitreya ! assist Vasantasenā in alighting (from the litter).

Vidūṣaka: Are her feet bound down by chains; so she cannot get down herself ? (Rising up and opening the litter) Oh ! there is no Vasantasenā, but indeed one Vasantasena.

Cārudatta: Friend, away with joking ! Love brooks no delay. Or rather, I shall myself assist her in alighting. (Rises up.)

Āryaka: (Seeing) This one indeed is the owner of the litter. He is not only charming to hear about, but charming to look at as well. Oh ! I am saved.

Cārudatta: (Mounting the litter and seeing) Oh ! then who is this one ? Well, who are you ?

Āryaka: I am Āryaka, belonging to the cowherd tribe approaching you for protection.

Cārudatta: Are you the one brought from the hamlet of cowherds and imprisoned by King Pālaka ?

Āryaka: Yes.

Cārudatta: Having been brought by fate, you have come within the range of my eyes. I shall abandon even my life but not you, who have approached for protection. Vardhamānaka ! remove the fetters from his feet.

Servant: As the noble one orders. (Doing accordingly) Sir, the fetters are removed.

Āryaka: Friend Cārudatta ! I mounted this litter out of regard for you; so I should be excused.

Cārudatta: I am rewarded by you with this voluntary regard (shown to me).

Āryaka: Premitted by you, I want to leave.

Cārudatta: You may go.

Āryaka: All right ! I am getting down.

Cārudatta: Friend ! Do not get down. Your movement will not be quick, owing to the fetters being recently removed. In this locality where people are often seen moving, a litter will create confidence (i.e. will not cause suspicion). So better go by the litter.

Āryaka: As you say.

Cārudatta: Safely go to your kinsmen.

Āryaka: I have indeed found a kinsman in you.

Cārudatta: Before a strict watch is initiated, when Pālaka will be active, may you depart quickly.

Āryaka: That's right ! Au revoir ! (Exit)

Cārudatta: It is not proper to stay here even for a moment, after having committed this remarkable offence against the the king. Maitreya ! throw these fetters in the old well; for the kings may see with the eyes of the spies. (Indicating the throbbing of the left eye) Friend Maitreya ! I am eager for the sight of Vasantasenā. So come; let us go.

110
DEVĪ-MĀHĀTMYA
(Caṇḍī)
CHAPTER II

The battle between the Goddess and Mahiṣāsura

1. Of yore there was a fight for a full hundred years between the gods and Asuras, when Mahiṣa was lord of the Asuras and Indra lord of the gods.

2. In it the army of the gods was vanquished by the Asuras

who excelled in valour, and the Asura Mahiṣa after conquering all the gods became the Indra.

3. Then the vanquished gods, placing the Prajāpati Brahmā at their head, went where abode Śiva and Viṣṇu.

4. The thirty* gods described to them accurately what had happened, the full story of the gods' discomfiture which had been wrought by the Asura Mahiṣa.

5. "He, Mahiṣa, in his own person domineers over the jurisdictions of the Sun, Indra, Agni, Vāyu and the Moon, of Yama and Varuṇa and of the other gods.

6. "Cast out by that evil-souled Mahiṣa from Svarga all the hosts of the gods wander on the earth like mortals.

7. "It has now been related to you both, all that has been wrought by the foe of the Immortals, and we have sought you both as a refuge; let his destruction be devised."

8. Having thus heard the words of the gods, Viṣṇu was wroth and Śiva also; both their faces became furrowed with frowns.

9. Then issued forth great energy from the mouth of Viṣṇu who was full of intense anger, and from the mouths of Brahmā and Śiva;

10. And from the bodies of Indra and the other gods went forth a very great energy; and it all amalgamated.

11. The gods beheld the mass of intense energy there like a burning mountain, pervading the other regions of the sky with its blaze; and that unparalleled energy born of the bodies of all the gods, which pervaded the three worlds with its light, gathering into one became a female.

12. Then gazing at her, who had sprung from the combined

*The word tridaśaḥ in sloka 4 literally means $3 \times 10 = 30$, i.e. in round number stands for 33 or 12 Ādityas, 8 Vasus, 11 Rudras and 2 Aśvins. Thus the word came to mean gods generally.

energies of all the gods, the Immortals who were afflicted by Mahiṣa felt a keen joy.

13. The bearer of the bow Pināka drawing a trident forth from his own trident gave it to her; and Kṛṣṇa gave a discus pulling it out of his own discus;

14. Honoured by other gods also with gifts of ornaments and weapons, the goddess uttered a loud roar blended with a horse-laugh again and again.

15. The whole welkin was filled with her terrible roar. By that penetrating and exceedingly great roar a great echo arose.

16. All the worlds shook and the seas trembled, the earth quaked and all the mountains moved.

17. And "Conquer thou !" exclaimed the gods with joy to her who rode on the lion and the *munis* extolled her as they bowed their bodies in faith.

18. Seeing all the three worlds greatly agitated, the foes of the Immortals uniting all their armies rose up together, with uplifted weapons.

19. "Ha ! what is this ?" exclaimed the Asura Mahiṣa in wrath, and rushed surrounded by all the Asuras towards that roar.

20. Then he saw the goddess, pervading the three worlds with her light, causing the earth to bow at the touch of her feet, grazing the firmament with her crest.

21. Then began a battle between the goddess and the enemies of the gods, in which every region of the sky was illumined with the weapons and arms hurled in abundance.

[*Tr.* PARGITER]

111

RĀJATARAṄGIṆĪ

Chapter IV

The loyalty of servants of the King of Gauḍa

1. Then the illustrious King Lalitāditya became the universal monarch, he who was [far] beyond the conception of Fate which creates [only] rulers of limited territories.

2. This king, who reached a greatness surpassing even [that of] Indra, committed also another fault, which might have befitted another ruler.

3. This was, that he killed by assassins the king of Gauḍa [Bengal] at Trigrāmī, though he had made the glorious [image of Viṣṇu] Parihāsakeśava a surety [for his guest's safety].

4. Wonderful was at that time the heroism of the Gauḍa [prince's] servants, who courageously sacrificed their lives for the sake of their departed lord.

5. Having come to Kashmir under the pretext of visiting [shrine of the goddess] Śārada, they invested in a body the temple of the god, who had been [made] a surety.

6. Seeing them eager to enter while the king was away in a foreign country, the attendant priests closed the gate of the [temple of] Viṣṇu Parihāsa [keśava].

7. They reached in a vigorous onslaught the silver [statue of Viṣṇu] Rāmasvāmin, and mistaking it for [that of] Parihāsa [keśava], they overturned it and broke it into dust.

8. After reducing it to particles, they scattered them in all directions, while they were all being cut up by the soldiers who had come from the city (Śrīnagara).

9. As these dark-coloured [men] were falling blood-covered to the ground under the strokes, they resembled fragments of

stone, [falling] from an antimon-rock taking a bright colour from liquid red chalk.

10. The streams of their blood brilliantly illuminated their uncommon devotion to their lord, and enriched the earth.

11. What of the long journey which had to be accomplished, and what of the devotion for the dead lord ? Even the creator cannot achieve what the Gauḍas did on that occasion.

12. At that time kings everywhere possessed such jewels of servants, who had the power of superhuman devotion to their lords.

[*Tr.* M. A. STEIN]

112

The discourse of Iṭṭila and Jayāpīḍa

1. Remembering the words of the ministers: "May you be like your grandfather," the illustrious King Jayāpīḍa ascended the throne in due succession.

2. Then suddenly, by a change in [his] subjects' fortune, the protector of the earth left his grandfather's course and followed the conduct of his father.

3. The officials (kāyasthas) beseeched him: "What is the use of [undergoing] the hardships of universal conquest and similar [enterprises] ? Riches may be got from your own land." Thereupon he oppressed his own kingdom.

4. Learning, which for the virtuous procures tranquillity of mind, led Jayāpīḍa, [when he turned] wicked, to passionate obstinacy in tormenting his subjects.

5. O, that never relaxing courage of the Brāhmaṇas who braved even this merciless ruler.

6. When he was appropriating [the land of] Tulamūlya, he

heard, while on the bank of the Candrabhāgā, that a hundred Brāhmaṇas less one had sought death in the water of that [stream].

7. Once the Brāhmaṇas residing at Tulamūlya, struck by the hands of the door-keepers, broke out in loud complaints before him at the time of the audience:

8. "Manu, Māndhātṛ, Rāma and others were great sovereigns. But even before them the Brāhmaṇas were not subjected to humiliation."

9. "For the Brāhmaṇas, if enraged, are able to destroy in a single moment heaven with Indra, the earth and its mountains, hell and its Nāga-princes."

10. On hearing these words, the vassals left [their places] behind the king. But he, frowning with one eyebrow, proudly spoke:

11. "What fever of arrogance is this that you, rogues who live upon a beggar's crumbs, should like Ṛṣis speak here words to proclaim your power ?"

12. Then when they, frightened by his terrible frown, kept silent, the twice-born Iṭṭila, a treasure of Brahmanical dignity, thus spoke to him:

13. "O king, we are by no means Ṛṣis, since we conform, just as you [yourself do] as king, to the [change of the] Yugas, taking [from them] what we are, and what we are not."

14. Haughtily the king asked him: "Who art thou then ? Viśvāmitra, perhaps, or Vasiṣṭha, or Agastya, a treasure of asceticism ?"

15. Thereupon he seemed to flame up. His body became difficult to look at, on account of the fire which burst forth [from it], and resembling a snake when it raises its hood, and choking with fury, he spoke to the king:

16. "If you are Hariścandra, Triśanku, or Nahuṣa too,

then I singly can be more than Viśvāmitra and the other [Ṛṣis]."

17. The king replied to him with a laugh: "By the anger of Viśvāmitra and the other [Ṛṣis], Hariścandra and the rest perished. What is to happen on account of your wrath ?"

18. Then the Brāhmaṇa spoke in anger, striking the ground with his hand: "Why should not, through my wrath, the staff of Brahman fall [upon you] at this very moment ?"

19. On hearing this the king laughed, and spoke in anger to the Brāhmaṇa: "May that staff of Brahman fall ! Why does it tarry even for this one day ?"

20. "Well, surely here it falls, you wretch !" Thus cried then the Brāhmaṇa, and on the king's limb fell a golden pole which had broken off from the canopy.

21. In consequence of the wound which this produced on the limb, his body decomposed through inflammation, and masses of worms had to be removed from it by the use of saws.

22. After he had for a number of nights been made to feel pains which indicated his future torments in hell, life, eager to escape, passed from him.

23. The chief of princes (daṇḍadhara), who had brought [upon himself] sudden punishment (daṇḍa), then went into the presence of Yama (daṇḍadhara), after having suffered the punishment produced by Brahman's staff (brahmadaṇḍa).

24. Such was for thirty-one years the reign of this famous king, who could not restrain his will.

[*Tr.* M. A. Stein]

113

RĀMACARITAM

The restoration of Varendri by Rāmapāla

[The Rāmacaritam of Sandhyākara Nandī is a poem of double entente. It narrates the history of Rāmapāla of the Pāla dynasty of Bengal at the same time it gives the story of the Rāmāyaṇa. The following translation gives the version applicable to the history of Rāmapāla only.]

1. May the Ocean (the lord of waters), who gladdened Lakṣmī, bestow fortune on you;—into whose (the Ocean's) body enters the Lord Vidhu (Viṣṇu) at the time of the great destruction (pralaya), by taking back all the worlds (within himself).

Or

May the Sun, who bestows blooming beauty on lotuses, increase your prosperity;—into whose (the Sun's) body enters the moon on the amāvasyā day (day of complete decline), after collecting together its own light.

2. There was born the light of his (Ocean's or Sun's) dynasty, King Dharma (Dharmapāla of the Pāla dynasty of Bengal), who was valiant like Ikṣvāku, whose fleet of stone-like strong boats crossed the sea and whose pure fame also shone.

3. Then in that dynasty, an abode of jewels, was reported to be born King Vigrahapāla (III), whose valour was honoured by the lion and whose chariot humbled down the whole host of other kings.

4. Who protected by his valour King Karṇa (king of Dahala), though vanquished in battle, ruled over the earth in the company of Yauvanaśrī (queen of Vigrahapāla and daughter of King Karṇa), was a follower of Dharma and gave away numerous gifts in huge quantities without any recess.

5. Then (three) sons were born to him (Vigrahapāla III), viz., Mahīpāla (II), Surapāla and the best of men Rāma (Rāmapāla) of auspicious signs and possessing marks indicative of victory over enemies.

6. His (Rāmapāla's) father (Vigrahapāla III) having died previously and his brother Mahīpāla (II) pursuing impolitic method having taken up the burden of the earth and thus having caused mental agony to Rāma (Rāmapāla, kept in prison by Mahīpāla).

7. His (Rāmapāla's) dear fatherland decorated with houses as well as lines of furrows was usurped by the enemy named Divya (Divvoka), an officer sharing royal fortune, holding a position and adopting fraudulent practices as a vow.

8. By him (Rāmapāla) was dispersed by means of his majesty, the night of the world, full of darkness (rebellion in the Pāla Kingdom), which appeared on account of the vices of his elder brother (Mahīpāla II) who adopted a wrong policy and (now) resided in the other world.

9. He (Rāmapāla), becoming thousand-armed (as it were) by the skilful use of weapons, destroyed the comfortable position of his enemy (the then ruling Kaivarta King), who usurped the earth (the land of Varendrī), after killing the chief King (Mahīpāla II).

10. (At the time of Rāmapāla's military operations), that country, Varendrī by name, becoming frightened, was reported to be protected by the son of his (Divya's) younger brother (Rudoka) named Bhīma, who knew how to deal a blow on a vulnerable point and was competent to work out any scheme.

11. Then Rāma (Rāmapāla) of great majesty, with hairs on his body bristling, (with a thrill of joy) having his heroic strength running high with courage, anger and pride, made strenuous exertions for defeating his enemy.

12. The great river (Gaṅgā, the boundary between Varendrī and Rāmapāla's possessions in the rest of Pāla Kingdom) having been covered over by a fleet of boats belonging to him (Rāmapāla), proceeding to encounter his enemy, these took place a successful crossing (of the river Gaṅgā), during which an uproar arose resounding all the quarters.

13. (Then started a battle), which was a tumultuous one on account of the (contending) forces of unequalled prowess, appearing enlivened, though being thinned in ranks and in which the great enemy (Bhīma) was perforce taken prisoner alive, by a turn of destiny.

14. That Bhīma, while seated on an elephant, became disgracefully panic-stricken and was captured by Rāmapāla making war, with men of all quarters of the earth, won over to his side.

15. Then that frightened person (Bhīma) whose policy caused ruin was transferred to the charge of his son, Vittapāla by Rāmapāla of great prowess.

16. With regard to him (Bhīma), a deserving calamitous state was thought out by Rāma (Rāmapāla); for he (Bhīma) had to witness with his own eyes the incident of beheading of his own relatives.

17. Then by him (Rāmapāla) was surely brought about the death of that wretched king (Bhīma), whose relations had all been put to death before him, who gave a terrible battle and still maintained the strength of his sword.

18. Having extracted (the enemy's) wealth, he of pure conduct, having arranged for protection, occupied his own dearest land (of Varendrī), the mother, as it were, of his people and acquired by conquest after a long time.

114

DEVAPĀRA INSCRIPTION OF KING VIJAYASENA

1. We bow down to the temple called by the name Pradyumneśvara, that abode of the playful union of the beloved of Lakṣmī and the husband of Mountain's daughter, where, because of the apprehension of the cessation of embrace the two goddesses have taken stand between their lovers and thus somehow interfered with the complete union of bodies, (at least) in its representation in art.

2. May that primeval king triumph—the nectar-rayed one (Moon) who is enthroned within the golden circle of the matted hair of Īśvara; to whom fly-whisk is swung by the multitude of spray-clusters of the waves of the Ganges; and whose umbrella is the serpent, encircling Śiva's head, having the white and expanded hoods as the borders of its canopy.

3. In the line of that Witness of the continuous amorous wiles of the wives of the gods, there were born Vīrasena and others, who were kings of the Deccan, having all-pervading fame. The honey-stream of beautiful stanzas, which the son of Parāśara (i.e. Vyāsa) had caused to flow to please the ears of mankind, was made pure coming in contact with the memory of their achievements.

4. In that Sena family was born that head-garland of the Brahmakṣatriya (caste), Sāmantasena who was versed in the mystic lore of the extermination of all opposing soldiers, and whose war ballads were sung, rivalling with (those of) the son of Daśaratha, by heavenly nymphs, along the borders of the Bridge cooled by the dancing of the waters of the ocean.

5. His fame following (lit. which stuck to the back of) the caravan of the wives of his enemies (who were humbled) reached one house after another, travelled from town to town, ran

from wood to wood, moved from tree to tree, ascended mountain after mountain and crossed sea after sea.

6. This hero, who resembled Viṣṇu, slaughtered to such an extent the wicked despoilers of the Lakṣmī (i.e. wealth) of Karṇāṭa, assailed by hands of enemies, that the lord of goblins, whose citizens are delighted, does not even to this day leave the southern quarter where the excellent supply of marrow, flesh and fat remains yet undiminished.

7. In his last days he frequented the sacred hermitages situated in forests on the banks of the Ganges, which were full of renowned ascetics fighting against the terrors of rebirth. These (hermitages) were fragrant with the smoke of sacrificial butter. Here the young deer rejoiced in the milk of the breasts of kind-hearted hermit-wives and the multitude of parrots were familiar with the entire text of the Vedas.

8. From him, who was a Bhīṣma in his unrivalled knowledge of the Supreme Soul, was born Hemantasena who played the role of the hero in the war with his adversaries proud in the strength of their own arms, and was the abode as it were of the glories of unceasingly manifested and spotless virtues of every kind.

9. His 'Great Queen' was Yaśodevī by name. Her feet were made lustrous by the series of rays of the lines of jewels on the heads of the ladies of the inner appartments of (both) friends and enemies; she was a store-house of loveliness, and owing to devotion to her husband, acquired wide, eternal and bright fame. She gained the heart of the three worlds by her (beautiful) form.

10. From that Lord of the three worlds and that queen was born the ruler of the earth, Vijayasena whose path of youthful sports was brightened by the destruction (lit. whetting) of the power of enemies. He became worthy of his name because

of his having 'completely conquered' the earth bounded by the circle of the zone of the four oceans.

11. Who could count the hosts of kings that were either defeated or killed by him, everyday engaged in battle ? In this world, he tolerated only the Moon to assume the title of 'king', because the Moon was the first member of his own line.

12. "You are the conqueror of Nānya and Vīra,"—hearing these words of the poets he took them in a different sense and his secret rage was aroused, (whereupon) he quickly made the king of Gauḍa to flee, drove away the king of Kāmarūpa and defeated the king of Kaliṅga.

13. "Oh Nānya ! you seem to think that you are a hero !" "Oh Rāghava ! why do you boast of yourself here ?" "Oh Vardhana ! give up your spirit of emulation !" "Oh Vīra ! your arrogance is still unabated !"—this was the sort of noise that arose day and night, from amongst the princes (imprisoned by him) and it minimised the weary task of the watchmen of his prison-house of keeping off sleep.

14. When his fleet in its play of conquest of the dominions in the west advanced along the course of the Ganges, his boat shone like the crescent moon up on the water of the river on Śiva's head, often stuck in the mud of ashes and often released.

15. That Indra of the earth built a lofty edifice of Pradyumneśvara, the wings, the plinth and the main structure of which occupied the several quarters, and the middle and the uppermost parts stretched over the great oceanlike space—(it is) the midday mountain of the rising and setting Sun who touches the Eastern and Western mountains, the supporting pillar of the house which is the three worlds and the one that remains of the mountains (i.e. the culminating point amongst mountains).

16. Oh Sun ! now that the path of your horses is obstructed

by this building it is in vain that you make the sage (Agastya) yet an inhabitant of a corner of the southern quarter. Let him break his agreement and repair to another quarter and the Vindhya rise to its utmost (height). Even then it will not be able to attain to the position of this temple !

17. If the creator would make a jar, turning on the wheel of the earth, Sumeru like a lump of clay, then that would be an object with which could be compared the golden jar placed by him (i.e. the king) on (the top of) this (temple).

18. In front of (the temple of) the enemy of Pura, he excavated a lake filled with water (the surface of) which is marked with the flowers of rays emanating from the crores of jewel-bits on the coronets of Serpent (Nāga) ladies, and (to these flowers) are attracted bees on account of the musk on the breasts of citizens' wives who plunge into the water (for the purpose of bath).

19. A Vālmiki or a Vyāsa may be able to chant his deeds. What we strive for (here) is only to purify our speech by bathing it in the Heavenly river (i.e. the Ganges) of his fame.

20. As long as the river of the city of Indra purifies the earth, the etherial space and the heaven; as long as the crescent-moon serves as the head-ornament of the Lord of Evil beings (i.e. Śiva), as long as the three Vedas whiten (i.e. purify) the minds of the good—so long also may their friend, his Fame, engage herself in similar occupations.

21. This eulogy, a soft string made without knots, of the serene pearls, namely the kings of the Sena family is the work of the poet Umāpatidhara whose knowledge has become accurate by a critical study of words and meanings of words.

22. The Rāṇaka Śūlapāṇi, who is the son of Bṛhaspati, grandson of Manadāsa and great-grandson of Dharma, and who is the crest-jewel of the host (or guild) of artists of Varendra has engraved this eulogy.

115

NAIṢADHACARITAM

Canto XXI

Praise of Nārāyaṇa

1. The waters of the ocean, raised by the flappings of the fins of yours in the disguise of a Fish, being in contact with the wide firmament have become white and appeared like the heavenly Gaṅgā.

2. May the Tortoise incarnation of yours efficient in preserving the earth, marked on the back by circular lines caused by carrying the terrestrial globe at the numerous times of creation, protect the world !

3. May the earth's receptacle, tusk of yours, in the incarnation of a Boar; the holes caused by whose four hoofs are considered to be four oceans, bring delight to me !

4. Oh, Man-lion ! you, (whose *lion-portion* of the body) *is grown in the forest* of the multitude of the Dānavas and *human portion is grown in the assemblage* (*village*) of enemy-piercing weapons consisting of the meritorious deeds of the gods, protect me, by your roarings, terrific like those of clouds.

5. Oh, Dwarf ! you, a young Brāhmaṇa expert in deceitful speech such as, 'Oh Balin ! everybody's desire is fulfilled with your money; will not my (desire) be fulfilled by you', favour me with mental happiness.

6. May your arms be victorious,—arms from which the Kṣatriya caste rose, previously at the time of your creating the world and which are also fit for the extinction of the same, while you assume the form of Jāmadagnya (Paraśurāma).

7. May your very proper action, in making the dusty earth, having constantly many husbands (lords) and hence cut into

nine pieces by the creator out of anger, to be enjoyed by the Brāhmaṇas, be victorious.

8. Oh, you the unborn, the ornament of the universe ! you may be born of the son of Aja, there is definitely no censure in it. For this, your majesty is capable of destroying Dūṣaṇa.

9. Oh, the hero of the Raghus ! if you do not bestow on me perfect knowledge, then give that delusion being perplexed by which the army of Rāvaṇa saw the entire universe to be full of you in the battle-field.

10. The first poet, who composed one verse out of compassion on seeing the grief of a heron feeling pity for you wrote indeed the suitable poem, a sea of verses.

11. May your arms dispel the creeper of my sins—the arms which in your disguised incarnation of Yādava uprooted the desire-yielding tree, which challenged them out of pride, for gift.

12. Oh, the lover of Rādhā as if equal to own life ! it is not proper for you to be in friendship with the enemy of the son of Rādhā (Karṇa). But it is worthy of you, lover of Śrī, to constantly carry on your breast a curl of hair (Śrīvatsa).

13. Oh, Kāmapāla ! Oh, husband of Revatī ! the lovely beauty of the blue piece of cloth does definitely match well with the colour of the body of yours hankering for the appearance of Kumuda (a well-known serpent).

14. Having carried Pāñcajanya (Viṣṇu's conch) in one hand and (lotus) grown in waters (in another), you speak, as it were, to the Asuras, 'You possessing consciousness see that even inanimate things have no enmity with me.'

15. Oh you, with all desires fulfilled, why do you create the three worlds ? Why do you destroy (them) once created ! Why do you yourself coming down again protect (them) which are sure to be destroyed ?

16. In your feet appears the river with waters required for

religious purposes; in your breast appears the goddess of fortune, the source of wealth; the presiding deity of lust is your son; and you yourself are the emancipator Brahman.

17. Oh Lord ! out of grace you remove the ignorance (*tamas*) of mine, your devotee, with your (right) eye, which is the sun. Why do you not dispel my pains (*tritāpa*) with your (left) eye, which is the moon ?

18. Ha ! constantly violating your orders relating to action and prevention, I, the shameless one, am desirous of gaining by my speech only your favour difficult to be obtained even by penance.

19. Oh, you of universal form and the creator of the universe ! how much of your wonderful majesty can I contain in my very small heart ? How much gold can a poor man, reaching a mountain of gold, bind in his torn cloth ?

116
GĪTAGOVINDAM
The hymn to the ten Incarnations

Thou recoverest the Veda in the water of the ocean of destruction, placing it joyfully in the bosom of an ark fabricated by thee, O Keśava, assuming the body of a fish: be victorious, O Hari, Lord of the Universe !

The earth stands firm on thy immensely broad back which grows larger from the callus occasioned by bearing that vast burden, O Keśava, assuming the body of a tortoise: be victorious, O Hari, Lord of the Universe !

The earth placed on the point of thy tusk, remains fixed like the figure of a black antelope on the moon, O Keśava, assuming the form of a boar: be victorious, O Hari, Lord of the Universe !

The claw with a stupendous point, on the exquisite lotus of thy lion's paw, is the black bee that stung the body of the embowelled Hiraṇyakaśipu, O Keśava, assuming the form of a man-lion: be victorious, O Hari, Lord of the Universe !

By thy power thou beguilest Bali, O thou miraculous dwarf, thou purifier of men with the water (of Gaṅgā) springing from thy feet, O Keśava, assuming the form of a dwarf: be victorious, O Hari, Lord of the Universe !

Thou bathest in pure water, consisting of the blood of Kṣatriyas, the world whose offences are removed and who are relieved from the pain of other births, O Keśava, assuming the form of Paraśu-Rāma (the chief of the Bhṛgus): be victorious, O Hari, Lord of the Universe !

With ease to thyself, with delight to the Genii of the eight regions, thou scatterest on all sides on the plain of combat the demon with ten heads, O Keśava, assuming the form of Rāma: be victorious, O Hari, Lord of the Universe !

Thou wearest on thy bright body a mantle shining like a blue cloud or like the water of the Yamunā tripping towards thee through fear of thy furrowing plough-share, O Keśava, assuming the form of the wielder of the plough (Bala-rāma): be victorious, O Hari, Lord of the Universe !

Thou blamest (O wonderful !) the whole Veda, when thou seest, O kind-hearted, the slaughter of animals prescribed for sacrifice, O Keśava, assuming the body of Buddha: be victorious, O Hari, Lord of the Universe !

For the destruction of all the impure thou drawest thy scimitar like a blazing comet (how tremendous !), O Keśava, assuming the body of Kalki: be victorious, O Hari, Lord of the Universe !

O Keśava ! O thou, who hast ten times endured incarnation, lend thine ears to this auspicious and delightful psalm of thine—

the essence of all things, as it were, of the world broached by the poet Śrī Jayadeva: be victorious, O Hari, Lord of the Universe !

[*Tr.* Sir William Jones]

117
ŚUKASAPTATI

The story of Kalahapriyā (a quarrelsome lady)

There was a village known as Deula. There lived in that place a royal officer named Rājasiṃha. His wife was known as Kalahapriyā (lit. quarrelsome). One day having quarrelled with her husband, she with her two sons started for her father's house. Out of anger, she passing over many cities and many forests reached a dense forest by the side of the Malaya mountain.

Entering into the impenetrable forest, Kalahapriyā saw a tiger. That tiger seeing her with her sons ran (towards her), after striking the ground with the tail. Seeing the tiger coming, she with impudence struck her sons with slaps and said, 'why are you quarrelling to devour a tiger all alone? This one should be eaten after dividing it (between you). A second one may be found afterwards.' On hearing this, the tiger, considering her to be a killer of tigers, fled away with mind bewildered with fear.

On seeing the frightened tiger fleeing in the forest, a jackal enquired smiling, from which fear the tiger was fleeing.

Tiger: Oh jackal ! you also go to a hidden place, as I was about to be killed by a killer of tigers, described in the śāstras. But with my life on my hand, I ran away quickly from near her.

Jackal: Oh tiger ! you have cut a big joke, because you are afraid of even a man who is nothing but a lump of flesh.

Tiger: Before my eyes, I have seen her striking with slaps her sons quarrelling for eating me alone.

Jackal: Oh master ! just go where that clever woman is staying. If she even casts a glance before you, when you go there, then I have to remember death (velā) by you (i.e., I shall be killed by you).

Tiger: Oh jackal ! if you go away leaving me, then even favourable time (velā) will be unfavourable.

Jackal: If that be so, just bind me to your neck and go quickly.

Then that tiger doing that went to the forest. Vyāghramārī (killer of tigers) with her sons was also found. Then it was said by that Vyāghramārī censuring and threatening the jackal with her fingers—

Oh you clever one ! formerly you gave me three tigers. Tell me now, to-day bringing one after inspiring confidence, how can you go ?

Saying this, terrific Vyāghramārī ran speedily; and the tiger with the jackal tied on the neck fled all at once.

118

Story of a Brāhmaṇa and a ghost

1. There was a town named Vatsoma. There lived a learned but poor Brāhmaṇa named Keśava. His wife causing alarm to all beings was properly named Karagarā. A ghost residing in a tree situated near his door fled out of fear of Karagarā and went to a forest. The Brāhmaṇa also due to fear of her started for another country. He was seen by that ghost and was told, 'You

are exhausted due to your journey, so you should be my guest to-day.'

2. The terrified Brāhmaṇa said, "If you offer hospitality, do it without delay." The ghost said, 'You should not be afraid. As I am a ghost living in a tree near the doors of your house and have come here out of fear of Karagarā, so you are my master. Therefore, I should render excellent service to you, my master. So Oh Brāhmaṇa ! just go to the capital Mṛgāvatī inhabited by king Madana. There I shall possess his daughter, Mṛgalocanā. She will not be cured by other conjurers. When you come, I shall leave her even at the sight of you. After that no further conjuring should be practised.' Having said thus, that ghost left and possessed that princess. The Brāhmaṇa also went there. Having gone to the royal palace, the Brāhmaṇa arranged the materials for the performance (leading to freeing the princess from the ghost). Then the ghost, having said that she was freed, released her and left. The princess and half of the kingdom were given to the Brāhmaṇa by the king. Keśava also had his desire fulfilled.

3. That husband of Karagarā enjoyed royal fortune along with the princess. In the meantime, that ghost went to Karṇāvatī and there possessed Sulocanā, the wife of king Śatrughna. She was the sister of Madana's father. Being very much tormented, she had only her life remained. Śatrughna invited that Brāhmaṇa Keśava. Though reluctant to go, Keśava went due to the request of his wife. Having gone there, he was honoured by king Śatrughna and then went to the residence of Sulocanā. That ghost, seeing him arrived, threatened him with harsh words and said,, 'What was promised by me was performed in one place. Now, Oh Brāhmaṇa ! you should save yourself.'

4. Then the Brāhmaṇa, who knew proper time, approached the ears (of Sulocanā, possessed by the ghost) with folded palms

and said, 'Now, Oh Ghost, Karagarā has come following me closely.'

On hearing these words, the ghost became terrified and with perplexed mind said to the Brāhmaṇa, 'I am going away,' and left after abandoning the victim (person possessed).

5. Then the wife having recovered (from disease) that Brāhmaṇa was honoured by that king Śatrughna and then returned to Mṛgāvatī.

119

The story of Śakaṭāla

There was an imperial monarch named Nanda in the city of Pāṭalipura. Śakaṭāla was the chief minister of that king. All the kings being overpowered by the strength of his intellect became tributaries.

That king (Nanda) putting an end to justice and thus making the earth poor was prevented by the minister. Then that minister was thrown by the foolish king into a pit. He with his sons remained there for long. Then the chief minister Śakaṭāla being there, there was a rumour everywhere that Śakaṭāla was dead.

Then for testing (the truth of) that, the king of Vaṅgāla (Bengal) sent his own officers with two mares to Nanda (with the instruction) that they would come back after determining which of the two was the mother and which, the daughter. Two mares possessing all the (good) signs were alike and the special marks were to be known from the works of Śālihotra (a distinguished writer on veterinary subjects). When no one in

the kingdom of Nanda was capable of selecting the (correct) mare, king Nanda pondered, 'In the absence of Śakaṭāla, I have become an object of humiliation.'

Having reflected thus, he said to the head police-officer, 'Is there anybody in the family of Śakaṭāla surviving in the pit ?' It was said by him, 'Some one survives but his individuality is not known; for some one in the pit takes the rice sanctioned previously.' Then he (head police-officer), having raised that minister from the pit, honoured him and brought him before the king.

The minister (Śakaṭāla) said, 'Oh king ! please order me what is to be done.' The king said, 'Remove quickly the doubt of these hypocritical messengers as to which one is the mother and which one is the daughter of this pair of mares.'

Then that minister, having saddled that pair of mares made them toil excessively on the high road for carriages, unsaddled and released them, when exhausted. After that, that pair performed the activities befitting the mother and the daughter. The mother licked the daughter with the tongue and daughter was very affectionate to her (the mother). Then the distinction between the mother and daughter was reported by the minister before the king. Thereafter, Śakaṭāla gained great fortune and renown.

120

The story of a Brāhmaṇa and a shoe-maker

There lived in a village named Carmakūṭa, a Brāhmaṇa known as Śrīdhara. In that very place lived a shoe-maker named Candana. A pair of shoes was caused to be made by

Śrīdhara from him. The shoe-maker always demanded either the goods or the price. The Brāhmaṇa also said, 'I shall make you delighted.' Thus a long time passed. One day the Brāhmaṇa was caught by the shoe-maker. In the meantime, a son was born in the house of the guardian of the village. Then the Brāhmaṇa seeking a trick said, 'Oh, shoe-maker ! it was told by me previously that I would make you delighted. So on the birth of this son, are you pleased or not ?' On hearing this, the shoe-maker thought, 'If I say that I am not delighted, I may be imprisoned by the king. Otherwise, the goods are lost.' Then it was said by him, 'I have become delighted.' Then the Brāhmaṇa, freeing himself by deceit, went away.

121
DVĀTRIṂŚAT-PUTTALIKĀ
Ninth story
Acquisition of learning by Kamalākara

1. While Vikrama was ruling, Trivikrama was the priest. Kamalākara was the son of that Trivikrama. Due to his father's good temper, he, with his body decorated with cloth, ornaments and betels, remained enjoying the pleasures of life by eating rice with ghee. Once he was told by his father, 'Oh, son ! how is it that being born a Brāhmaṇa you are passing your time in an unrestrained manner ? This soul attains various forms of existence for hundreds of births. Birth in a Brāhmaṇa family is gained by much religious merits. Having attained even that, you have become wicked. You always pass your time outside (the house) and come to the house at the time of dinner. You are doing the improper thing. This is time of your acquiring

knowledge. If you do not acquire learning in this period, in your after-life there will be much suffering.

Those, who possess neither learning, nor penance, nor liberality, nor good conduct, nor merits, nor religious tendency, are the burdens of the earth and move in the mortal world as beasts in human forms.

Of no use is noble family for an illiterate man ! A scholar, though not of high descent, is indeed honoured by all.

Oh son ! so long I live, you should acquire knowledge. Knowledge (once) acquired will execute all the friendly deeds to you. It is also said:

Learning protects like the mother, engages in wholesome work like the father, pleases like the wife by allaying pains, spreads renown to all the quarters and produces wealth. What is not performed by learning resembling the desire-yielding creeper ?

On hearing that advice of the father, Kamalākara became repentant and went to Kāśmīra saying, 'I shall see my father's face, only when I shall master all the branches of learning.' There, he approached the teacher Candramauli Bhaṭṭa and bowing before him in a prostrate position said, 'Oh master ! I am ignorant. On hearing your name, I have come to you for the acquisition of learning. Showing favour to me, please so act that I may have knowledge.' Saying this, he again bowed in a prostrate position. Then he was admitted. He (Kamalākara) served him (Candramauli Bhaṭṭa) day and night.

Learning can be acquired by service to the preceptor, by abundant riches or by learning (in exchange). It cannot be acquired by any fourth means.

While he was thus serving, much time passed. One day the preceptor, showing favour to him, instructed (him) in the mantra of Siddha-Sārasvata. By that instruction, that Kamalā-

kara learned all the branches of learning and getting permission from the preceptor he returned to his native town.

122
THIRTEENTH STORY
Saving a Brāhmaṇa's life by Vikrama

Once Vikrama, having placed the burden of kingdom on the council of ministers, in the garb of an ascetic started for travelling over the earth. He passed one night in a village and five nights in a town. Thus journeying he one day came to a town. There was a temple on the bank of a river near that town. In that temple, all the traders listened to the Purāṇas from a person versed in the Purāṇas. The king also having bathed in the river, entered into the temple and after bowing down to the deity, sat near the traders. At that time, the person versed in the Purāṇas was reciting verses from the Purāṇas.

Listen to the essence of religion which is stated in the crores of books. Doing good to others leads to virtue and torturing others leads to sin.

Of the two, one making a gift of this earth bounded by the four oceans and the other assuring safety to all beings—the guarantor of safety is superior.

If this body be not utilised for doing good to living beings, then say, what can be performed by the people with this useless birth ?

At the time of reciting the Purāṇas in this manner, a certain old Brāhmaṇa, while crossing the river with his wife, was carried away by the heavy flood (of the river) and wailing loudly from the river said to the traders, 'Oh, traders ! make haste, make haste. I am an old Brāhmaṇa forcibly carried away

along with my wife by the current of the river. May some spirited virtuous man save my and also my wife's life.' On hearing this pitcous appeal of one (Brāhmaṇa) who was being carried away by water, all the traders were looking at, with eagerness; but none of them, jumping into the river for pulling them off from the current, assured them safety.

Then king Vikrama having assured him safety by saying, 'Do not be afraid', entered into the river and pulling the Brāhmaṇa along with his wife from the heavy flood, brought them on the bank. The Brāhmaṇa also being in good condition said to the king, 'Oh, the brave man ! this my body was previously produced by my parents. Now I have obtained a second birth from you. Therefore, if I do not render some service in return to you who have done much good to me by giving me life, then useless is my life. Just accept all the religious merits which are acquired by me by observing difficult Cāndrāyaṇa vows and others.' Saying this, he bestowed the religions merits on the king and blessing him went along with his wife to his own place.

123

Twentyfourth Story

Partition of paternal property amongst sons

There was a city named Purandarapurī in the kingdom of Vikramāditya. There lived a certain very rich merchant. He called his four sons and said, 'Oh, my sons ! after my death all the four may or may not live in one place or there may be quarrel afterwards; so while living, I have made a partition amongst four of you in the order of the eldest up to the youngest. Now making a partition amongst the four, I have kept (the

information about) the shares below the bedstead. Accept those shares in the order of the eldest up to the youngest.' Then they agreed in this matter.

Then after his death, the four brothers remained together for a month. Then there was mutual quarrel amongst their wives. Thereafter, they reflected, 'Why is this row ? While living, (our) father previously made a partition amongst the four. So knowing the order of partition kept under the bedstead, we shall partition (the property) and then live happily.' Saying thus, when they dug below the bedstead, they saw four caskets underneath four pots. Of these, in one casket, there was clay; in another there was charcoal; in another casket there were bones and in another there was a heap of straw. Seeing these four, four of them became mutually surprised and said, 'Oh ! by whom is known the order of the partition of property from this order of complete partition made by our father ?' Saying thus, they went to the (members of the) court of justice. Before them, the incident was reported. The order of partition was not known to the members. Again, wherever there were wise men, the four brothers narrated that incident before them. However, no one was capable of ascertaining (it).

During this time, Śālivāhana residing in the house of a potter came to know of this incident and said that there is nothing unintelligible or nothing strange in this. Afterwards, being asked about the order of partition, he said, 'These four are the sons of one rich man. A partition in the order of the eldest up to the youngest was made by their father, while alive. As clay was given to the eldest, by this the acquired land was given; to the second (son), by straw all the varieties of crops were given; bones were given to the third (son), so by this all the animals were given. Charcoal was given to the fourth (son), so by this the entire gold was given.' Thus the partition amongst them

was made by Śālivāhana. They also being satisfied returned to their native town.

124
BHOJA PRABANDHA

The meeting of Bhoja with the Brāhmaṇa carrying wood on the head

Then once Bhojarāja addicted to the pleasures of hunting started on horse-back.

Then the king, knowing a person to be a Brāhmaṇa by his dress, asked him, crossing the river with faggots on the head.

"Oh Brāhmaṇa ! what is the measurement of the water ?" He said, "Oh king ! knee-deep." Being surprised, the king said, "Why are you in this condition ?" He said, "All are not like you." The king said out of delight, "Oh the learned one ! ask from the treasurer, he will give you one lakh pieces of coin by my order." Then the learned man, throwing down faggots on the ground, approached the treasurer and said, "I have been sent by the great king. Give me one lakh pieces of coin." Then smiling he said, "Oh Brāhmaṇa ! a person of your appearance does not deserve one lakh coins." Then being in despair, he met the king and said, "Oh, Lord ! he smiles only but does not give." The king out of delight spoke, "Ask for two lakh coins; he will give." The Brāhmaṇa coming again said, "It has been said by the king that two lakh coins are to be paid to me." He again laughed. The Brāhmaṇa again met Bhoja and said, "That wicked man laughs at me, but does not pay." Then the illustrious Bhojarāja, the ruler of the earth and the receptacle of amusement, being delighted said, "Oh Brāhmaṇa ! ask for three lakh coins and he will surely give." He again came and said, "The king asks to give three lakh coins to me." He again

laughed. Then the irritated Brāhmaṇa came again and said, "Oh Lord ! he is not paying.

"Oh king ! you are pouring down showers of gold everywhere, but even drops are not falling on me covered with the umbrella of misfortune.

"While cloud-like you are raining, all the trees are in new leaves; but with respect to us resembling the leaves of the sub-plant (Arka), there is even doubt about (the existence of) the old leaves.

"The one and the same (thing) causes elevation to one thing but creates shamelessness in another. Lighted by the sun everyday, it (the earth) runs everyday to pitchy darkness."

Then the king said,

"Oh Brāhmaṇa do not be irritated; go again to the treasurer and according to my directions three lakh coins and ten big elephants should be accepted by you."

Then he sent his body-guard. Afterwards the treasurer wrote on the document for gift.

Lakh, lakh and again lakh coins and ten elephants in rut are given by Bhoja, who has been delighted by the explanation, 'Jānudaghna (Knee-deep)'.

125

Conversation of Bhoja with a Brāhmaṇa

Then Muñja having gone to the hermitage, King Bhojarāja, having appointed Buddhisāgara as his prime minister, enjoyed his own kingdom. Then in course of time once the king, while going to the garden as he was playing, saw a certain Brāhmaṇa, a resident of the city of Dhārā. As he was coming with closed

eyes on seeing the king, he was asked by the king, 'Oh Brāhmaṇa ! on seeing me you have not uttered blessings. It is peculiar that you have closed your eyes. What is the reason here ?' Brāhmaṇa said, "Oh king ! you are a devotee of Viṣṇu; you do not oppress the Brāhmaṇas, so I have no fear from you. But you do not give anything to anybody, so you have no generosity; therefore, what's the use of blessing you ? Moreover, looking at the face of a miser in the morning, there may be loss of wealth afterwards—relying on this popular saying, I have closed my eyes.

Again,

People do not like that king whose favour is futile and anger is useless, just as women do not like one devoid of manliness.

Learning of the bashful, wealth of the miser and physical strength of the coward—these three are useless in this world.

Politeness to a not-donor is not required. Oh King ! kings such as Karṇa, Dadhīci, Śivi, Vikrama and others adorning the other world with their excellent heavenly merits arising from their own gifts are surviving on the surface of the earth; how can other kings live in that manner ?

There is equanimity of death between the learned and the fool, the strong and the weak, and also between the rich and the poor.

Your age is passing even for a moment (the winking of the eye) and does not remain intact. So life being transient, one should acquire fame only."

The king also by that speech was as if bathed in the flow of nectar, or as if merged with the supreme spirit, shed tears of joy from his eyes and said to the Brāhmaṇa, "Oh, the best of the Brāhmaṇas, listen—

Persons always speaking pleasing things are easily obtained, but rare indeed are the speaker and the hearer of the wholesome but unpleasant (at the same time)."

With these words he gave one lakh pieces of coin to the Brāhmaṇa and asked, "What is your name?" The Brāhmaṇa wrote his name on the ground as 'Govinda'. Reading that, the king said, "Oh Brāhmaṇa ! you should come everyday to the palace; there is no restriction for you. Scholars and poets should be brought to the royal court with pleasure. Just discharge this duty that not a single learned man may suffer from miseries."

126
ABHINAVA-GĪTAGOVINDAM

Composed by

GAJAPATI PURUṢOTTAMADEVA, *King of Utkala*

First Canto

1. Bow down to Acyuta, the Lord of Nīlagiri, who is the cause of creation, maintenance and destruction, who is adored by all the sages, who is wonderful, who has nothing secret in him and who assumes the form of a Fish, wielding the Vedas, after piercing quickly the great Asura named Śaṅkha immersed into the sea, being the caves of the sky filled with water.

2. Bow down to (Him) who is wonderful, who assumes the form of a Tortoise carrying the region of the earth placed on his back on which has been collected the multitude of huge mountains, towns, forests and seas.

3. Bow down to (Him) who assumes the form of a Boar, holding the earth sunk in the ocean, by giving it a contact with the tips of tusks, resembling the spots of the moon stuck to the digit of the remaining portion of the moon, when swallowed by Rāhu.

4. Bow down to (Him) who assumes the form of a Manlion tearing open the very powerful son of Diti penetrated by

large nails and beautiful like bees resting on the tips of lovely buds of Kiṃśuka.

5. Bow down to (Him) who assumes the form of a Dwarf, who is all-pervading, who has restrained in a moment the son of Diti by the touch of his delicate feet and from the staff purified by the touch of the nails of whose feet, the heavenly river rises.

6. Bow down to (Him) adored by all the sages, who himself is the son of Bhṛgu, who possesses wonderful form and (by whom) the surface of the earth flooded with the flow of blood coming out from the necks of the multitude of kings is so fashioned, as if enveloped by the evening not related to night.

7. Bow down to (Him) adored by all the sages, who himself is the son of Daśaratha by whom is played with heads, as if with balls, after killing Rāvaṇa, haughty due to the boon conferred by the destroyer of Tripura and the cause of the destruction of many gods and sages.

8. Bow down to (Him) who assumes the form of Haladhara (the wielder of plough), by whom the crushing of arrogant Asura named Pralamba has been done by the strokes of his fist and by whom has been shaken the town of Hastināpura with the sharp edge of his weapon in the shape of plough.

9. Bow down to (Him) adored by all the sages, who is the destroyer of Asura Kaṃsa, by whom has been raised in a moment the incomparable mountain for protecting the cowherds and the multitude of cows, (the mountain resembling) a raised umbrella fixed with a staff made of blue jewels.

10. Bow down to (Him) adored by all the sages, who himself is Kalkin, the hoofs of whose horse split off the surface of the earth and (by whom) the necks of the host of the Mlecchas remain wholly severed by the sword of Atala (a name of Śiva) and simultaneously pierced fully by arrows.

11. It has been composed by much-esteemed king Puruṣottama who appears like the bee intoxicated due to contact with the lotus-like feet of the Lord of Nīlagiri. Bow down to Acyuta, who is the cause of creation, maintenance and destruction, who is adored by all the sages, who is wonderful and who assumes ten forms.

(*Continued from page 153*)

THE PRAŚASTI OF INDRAVARMAN

12. Although a king (nṛpa lit. protector of people) he was a destroyer of enemies, heroes in combat and accompanied by his army he attacked the enemies as soon as he saw them, as a lion attacks an elephant.

13. The powerful and renowned King triumphed in the world; he destroyed the army of the enemies as Indra destroyed that of the Asuras.

14. The King who was very wise and surrounded by heroes flourished greatly. Faithful to law in his kingdom, he was like Dharmarāja (Yama or Yudhiṣṭhira).

The fortunate king himself at first installed Indrabhogeśvara at Vīrapura after having selected the tithi, karaṇa, muhūrtta, nakṣatra, divasa and lagna. Then he installed Indra-Bhadreśvara.

He, who is born in the family of the spotless moon of autumn, whose body is delicate and beautiful like that of Cupid, who appears like the moon in the midst of the stars at the summit of the mountain Udayagiri, when he shows his face, fair as a lotus-bud, from the window of his magnificent palace—whose hands and breast have been made white by the application of an abundance of perfumed sandal and musk—who is

habituated to noble actions as indicated by signs of royalty fostered by his magnificent good fortune—whose terrible majesty (is manifest when) his heart remains unmoved in the vast battlefield thoroughly shaken by the noise arising from the striking of the bowstrings of his own and his enemies' armies—he, King Indravarmā installed in the excellent house of Satyavarmā, the god Indra-Parameśvara, the cause of the prosperity of the whole world—in a pure mind and after having given riches, by sincere efforts, to all the Munis, ascetics, and learned Brāhmaṇas of lofty thoughts and inclinations in the year of the Śakas denoted by Loka-yama-parvata (723).

May this endure as long as the earth, the mountains, the great oceans and the sky.

A NOTE ON EARLY INDIAN WRITING

Though the writing on the Harappan seals have not been satisfactorily deciphered as yet, still their existence shows that writing in India has a hoary history. In Asokan inscriptions we find the script fully developed and already showing signs of regional variation. The same syllabic alphabet that is now in use is already found developed in the Inscriptions of Asoka. The Asokan script by slow process of evolution and regional variations have given rise to all the scripts now in use in India. To give the young readers an idea of what ancient Indian writing was like, three samples are given here in the two plates. Plate I contains two samples

1. Asokan Brahmi script being a fragment of the Queen's Edict.
2. Eastern Gupta script—Allahabad inscription of Samudra Gupta inscribed on the Asokan pillar.

Plate II contains the Devapara Inscription of Vijayasena and is an example of the proto-Bengali script in the 11th Century A.D.

Texts of the Plates

Plate I

(1) Asokan Brahmi script—Queen's Edict

i. देवानं पियस वचनेन......
ii. वतविया ए हेत दुति......
iii. अंबा वडिका वा आलमेव दान......
iv. किछि गनियति ताये देविये......
v. दुतियाये देविये ति तीवल मा......

(2) Eastern Gupta Script—Samudra Gupta's Inscription. The regional variations in the script already apparent at the time of Asoka gave rise to three distinct scripts in Northern India during the Gupta period, viz. the Eastern, the Western and the South-Western. The Eastern with some admixture of the Western gave rise to the Bengali script, while the South-Western and the Western in time gave rise to the Nagari script. In point of time the development of Nagari had been much later than Bengali and even now the Nagari script shows variants.

This inscription has suffered much damage in the earlier parts though fortunately very little of historical material has been lost. The plate reproduces the inscription from line 13. Serial No. 46 in the text gives the inscription in an abridged form and with the vowel euphonies resolved.

Line 19 begins with	कौसलक	and ends in ०गोपावमुक्तक
Line 20 begins with	नीलराज	and ends in ०माहाभाग्यस्य
Line 21 begins with	रुद्रदेव	and ends in ०राजस्य
Line 22 begins with	समतट	and ends in ०प्रणामागमन
Line 23 begins with	परितीषित	and ends in ०सैहलकादिभिश्च
Line 24 begins with	सर्व्वद्वीप	and ends in ०पृथिव्यामतिरथस्य

The text from line 25 to line 33 is given below line by line.

२५ मुचरित-शतालङ्कृतानेक-गुण-गणोत्सिक्तिभिश्चरण-तल-प्रमृष्टान्य-नरपति-
कीर्त्तेः साद्धसाधूदय-प्रलय-हेतु-पुरुषस्याचिन्त्यस्य भक्त्यवनति-मात्र-ग्राह्य-
मृदुहृदययस्यानुकम्पावतो-नेक-गो-शतसहस्र-प्रदायिन (:)

२६ (कृप)ण-दीनानाथातुर-जनोद्धरण-सन्त्रदीक्षाम्युपगत-मनसः समिद्धस्य विग्रह-
वतो लोकानुग्रहस्य धनद-वरुणेन्द्रान्तक-समस्य स्वभुज-बल-विजितानेक-
नरपति-विभव-प्रत्यर्प्पणा-नित्यव्यापृतायुक्तपुरुसस्य

२७ निशितविदग्धमति-गान्धर्व्वललितैर्व्व्रीडित-त्रिदशपतिगुरु-तुम्बुरुनारदादे-
र्व्विद्वज्जनोप-जीव्यानेक-काव्य-क्रियाभिः प्रतिष्ठित-कविराज-शब्दस्य सुचिर-
स्तोतव्यानेकाद्भुतोदार-चरितस्य

२८ लोकसमय-क्रियानुविधान-मात्र-मानुषस्य लोक-धाम्नो देवस्य महाराज-श्री-
गुप्त-प्रपौत्रस्य महाराज-श्री-**घटोत्कच**-पौत्रस्य महाराजाधिराज-श्री-**चन्द्रगुप्त**-
पुत्रस्य

२९ **लिच्छवि**-दौहित्रस्य महादेव्यां कुमारदेव्यामुत्पन्नस्य महाराजाधिराज-श्री-
समुद्रगुप्तस्य सर्व्व-पृथिवी-विजय-जनितोदय-व्याप्त-निखिलावनितलां
कीर्त्तिमितस्त्रिदशपति-

३० भवन-गमनावाप्त-ललित-सुख-विचरणामाचक्षाण इव भुवो बाहुरयमुच्छ्रितः
स्तम्भः(1*) यस्य ।
प्रदान-भुजविक्रम-प्रशम-शास्त्रवाक्योदयै-
रुपर्य्युपरि-सञ्चयोच्छ्रितमनेकमार्ग्गं यशः(1*)

३१ पुनाति भुवनत्रयं पशुपतेर्ज्जटान्तर्गुहा-
निरोध-परिमोक्ष-शीघ्रमिव पाण्डु गाङ्गं (पयः*) (11*) (९*)
एतच्च काव्यमेषामेव भट्टारकपादानां दासस्य समीप-परिसर्प्पणा-
नुग्रहोन्मीलित-मतेः

३२ खाद्यटपाकिकस्य महादण्डनायक-ध्रुवभूति-पुत्रस्य सान्धिविग्रहिक-कुमारा-
मात्य-म(हादण्डनाय*) क-**हरिषेणस्य** सर्व्व-भूत-हित-सुखायास्तु ।

३३ अनुष्ठितं च परमभट्टारक-पादानुध्यातेन महादण्डनायक-तिलभट्टकेन ।

The Allahabad Pillar Inscription of Samudra Gupta

(from line 13 to end)

(i)
(ii)
(iii)
(iv)
(v)

Top right portion contains a fragment of the Queen's Edict of Aśoka

Plate II

This is a reproduction of the Devapāra Inscription of Vijayasena. The date of the Inscription is approximately in the latter part of the 11th Century A.D. It is a fine example of calligraphy of the Varendra school of sculptors. In this inscription the gradual evolution of the Eastern Gupta script into modern Bengali is more or less complete in 22 of the 46 letters of the alphabet.

The inscription is incised in 32 lines of uniform length. Except for the opening benediction 'Om Namaḥ Śivāya', it is entirely in verse of 36 ślokas embodying a variety of metres.

Piece No. 114 of the text quotes 22 of the 36 verses. The first verse which has been omitted and occupies most part of the first line of the Inscription is quoted below.

ॐ ॐ नमः शिवाय ।। वक्षोंशुकाहरणसाध्वसकृष्टमौलिमाल्यच्छटाहतरतालयदीपभासः
देव्यास्त्रपामुकुलितं मुखमिन्दुभाभिर्व्वीक्ष्याननानि हसितानि जयन्ति शम्भोः ।।
लक्ष्मीवल्लभ—

Our text gives from line 2 to line 5 of the inscription in unbroken order. Verse 5 of the text begins from line 7 and verse 8 of the text ends in the middle of line 10. The second line of verse 9 begins in line 14 and śloka 11 ends at one-third of line 16. Verse No. 12 begins with line 19 and verse 14 ends at one-third of line 21. Line 24 of the inscription begins with हाम्मोधि of verse 15 and with verse 18 ends line 27. Line 30 begins with verse 19 and with verse 22 of the text (verse 36 of the original) the inscription ends. The writing is continuous throughout but ends of verses are marked by double vertical strokes as at present.

Devapāra Inscription of Vijayasena

Errata of the Sanskrit Text

Piece No.	Page No.	Line of the piece	Incorret	Correct
७	५	Heading and page heading	०मनुष्यानां	०मनुष्याणां
६	७	२	एत्थ	एत्य
१०	८	२	सौम्य	सोम्य
१४	१३	२४	के ष्टेति	के ष्ठेति
१४	१४	१	के ष्टेति	के ष्ठेति
१६	२०	१०	यवियसी	यवीयसी
२०	२२	८	तीव्राशु	तीव्रांशु
३१	४५	८	०द्विहिता	०द्विहिता
३२	४६	Heading	तृतीयः सर्ग चतुर्थश्च	तृतीयः सर्गः पञ्चमश्च
३२	४७	६	भो	भोः
३३	४६	६	०स्तनुजो निरीक्षने	०स्तनूजो निरीक्ष्यते
३३	५०	१०	वृद्धिरेषा	वृत्तिरेषा
४५	६७	६	पथिव्याम्	पृथिव्याम्
४५	६७	१२	०ततीयानि	तृतीयानि
४६	६८	७	पष्टपुरक	पैष्टपुरक
५१	७६	३	तस्यष्टकायकृत्	तस्येष्टकार्यकृत्
५४	८४	७	नीचर्वास्यति	नीचैर्वास्यति
५४	८४	६	आराध्येन	आराध्यैनं
५५	८५	२६	०सन्देशैर्हृदय	सन्देशैर्हृदय
५५	८५	२८	०व्रेणिमीक्षोत्सुकानि	०वेणिमोक्षोत्सुकानि
६०	६५	८	अहिच्छत्रभुवतो	अहिच्छत्रभुवता-
६७	१०७	६	भिक्षासनं	भिक्षाशन
६७	१०७	११	विशीर्णशत	विशीर्ण शत
६७	१०७	२३	भुवनादिपत्य	भुवनाधिपत्य
६८	१०८	१२	स्वस्त्रीयात्	स्वस्त्रीयात्
६८	१०८	१३	पथमगाह्य	पथमवगाह्य
६८	१०८	१६	क्रोडमभ्यलयित	क्रोडमभ्यलीयत
६८	१०८	२१	किरातभतृ	किरातभर्तृ
६८	१०८	२३	तदक्षमेणं	तदक्षमेण
६८	१०६	६	पुनरहसहिष्णुतया	पुनरसहिष्णुतया

Piece No.	Page No.	Line of the piece	Incorrect	Correct
६९	१११	२२	धूमिनि	धूमिनी
७०	११२	१९	सदोषैं	स्वदोषैं
७२	११५	Heading	चरितम्	रचितम्
७३	११७	१४	पथिवी	पृथिवी
७४	११८	२०	तस्म	तस्मै
८३	१३५	३	०धूम्रकेतुम्	०धूमकेतुम्
		१४	श्रुयताम्	श्रूयताम्
		२९	हेम्ना	हेम्नां
८६	१४१	२७	विष्ण	विष्णु
८८	१४६	२१	०चवणक्षमा:	चर्वणक्षमा:
९४	१५१	४	अङ्घ्री०	अङ्घ्रि०
९४	१५१	६	०याङ्घ्रीं	०यार्ङ्घ्रि
९८	१५३	१२	प्राविशत्	प्राविशद्
	१५३	foot-note	बाह्रिक०	बाहीक०
९८	१५४	१	पश्यति	पश्येति
		६	धर्तो	धूर्तो
११२	१६९	१७	भिक्षाकणभुजो	भिक्षाकणभुजां
११२	१७०	१	क्रुद्धोऽभ्यधाद्विज:	क्रुद्धोभ्यधाद्द्विज:
११२	१७०	१०	काङ्क्षितापगमा	काङ्क्षितापगमा
११२	१७०	११	दण्डधरधिय:	दण्डधराधिप:
११५	१७५	१	०वोद्धतमब्धे:	०वोद्धृतमब्धे:
११५	१७५	४	कर्मठस्तवं	कमठस्तवं
११५	१७६	३	त्वं	तं
११७	१७९	१८	त्व	त्वं
११८	१८१	४	मृगवतीनगरं	मृगावतीनगरीं
११९	१८२	२	अतिबाह्य	अतिवाह्य
१२०	१८२	४	एव	एवं
१२२	१८५	१२	गहाणेत्युक्त्वा	गृहाणेत्युक्त्वा
१२४	१८७	९	लक्षद्वय	लक्षद्वयं

TABLE OF CONCORDANCE

Most of the Sanskrit pieces included in this text have been abridged and adapted. A concordance chart of the principal contents is given here.

Piece No.

10 Passages 446 to 453, 455 to 459 of Chāndogyopaniṣat.

11 Verses 30, 31, 34, 41, 45, 47, 48, 51, 52, 68, 69, 95, to 99 of Kaṭhopaniṣat.

12 Verses Chap. iii, 8, 9, 19, 20, 21. Chap. iv. 1, 14, 15, 17, 20, of Śvetāśvataropaniṣat.

13 Part I Muṇḍaka 1, passages 3 to 6, Muṇḍaka-Upaniṣat.

14 The original verse numbers have been printed in the text from MacDonnel's Edition.

17 Verses 17 to 24 of Manu-Saṃhitā Chapter II.

30 Canto IV verses 5 to 23 and 33 to 42.

31 Buddhacaritam, Cowell's edition: Canto I verses 2, 9, 15, 18, 19, 20, 22, 23, 24, 27, 32, 33, 34.

32 Same edition, Canto III, Verses 3, 4, 5, 7, 8, 9, 15, 26, 27, 28, 29, 30, 32, 33, 35, 38 to 44, 53 to 63.
Canto V, Verses 1, 2, 8, 16, 17 to 21 and 23.

33 Same edition Canto X, Verses 1 and 2, 10, 11, 12, 14, 16, 18, 21, 23, 24, 32, Canto XI, 1 2, 7, 8, 12, 13, 14, 15, 35, 39, 40, 41, 44, 48, 52, 62, 69.

43 Verses 1 to 20 and 23 to 26.

53 Verses 65 to 86.

54 Pūrvameghaḥ: Verses 1, 2, 4, 7, 10, 13, 14, 16 & 17, 19, 23, 24, 27, 30, 31, 40 & 42, 45, 47, 48, 50, 63.

55 Uttarameghaḥ: Verses 1, 3, 6, 14, 32, 36 & 37, 38, 40 & 42, 48, 49.

56 Verses 63 to 84.

57 From Fleet's Gupta Inscriptions: Verses 1, 4, 5, 6, 13, 15, 22, 23, 25, 26, 28 to 43.

66 From Epi. Ind. Vol. VI. Verses 14 to 37.

70 Verses 76 to 87.

73 Verses 1, 13 to 33, 35 to 40.

110 Mārkaṇḍeya Purāṇam, Canto LXXXII Pargiter's reading: Verses 1 to 10, 12 to 18, 19, 31 to 39.

111 Rājataraṅginī, Canto IV, Verses 126, 322 to 330 332, 333.

112 Ditto. Verses 402 & 403, 620, 621, 625, 631, 638, 640 to 657.

114 Verses 2 to 10, 14 to 16, 20 to 22, 26 to 29, 33 to 36.